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Sephardic body asks for divorce revision

By JANICE ARNOLD

MONTREAL — The Rabbinat Sepharade du Quebec, the umbrella organization of the 14 Sephardic congregations in Montreal, has sent a brief to a provincial government commission requesting some legal measures be introduced to the Civil Code that would prevent, in the case of Jewish couples, a civil divorce from being ratified before a religious divorce has been granted.

The request concerns only those couples who have been married religiously. However, the Rabbinat Sepharade makes no distinction in its brief between Sephardic or Ashkenazic Jews, or the various religious movements.

The reason for the requests, said Sephardic Chief Rabbi David Sabbah, author of the brief, is basically to serve as a "protection of the woman's rights."

Under Halacha, a woman who has been married religiously cannot remarry religiously until she has received a religious divorce. A man, on the other hand, may remarry religiously even if he has received only a civil divorce.

Sabbah said, in an interview with The Canadian Jewish News, he has personally had to deal with several cases where women have been waiting years for a recalcitrant husband to give them a religious divorce. The motivations behind a man refusing to grant his wife a "get" are usually not very honorable, Sabbah noted, with blackmail often being the main reason.

The Rabbinat Sepharade's brief may mark the first time in Canada that there has been a request for a legal tool to be at the disposal of rabbis as a means of solving this thorny problem.

A parliamentary commission appointed by the Quebec government is presently studying the laws that apply to the family.

The only means a rabbi has in Quebec, or Canada, at present to get a husband to consent to a religious divorce is by tracing the man and either talking to him directly or asking his own rabbi to try to convince him, said Rabbi Sabbah.

In Morocco, where Sabbah comes from, there is no civil law with regard to marriage and divorce. The chief rabbi has, in effect, the authority of a judge in these matters and a religious divorce is civilly binding.

Sabbah settled in Montreal from Morocco last year and is the Quebec Sephardic community's first chief rabbi.

The two main recommendations of the Rabbinat Sepharade contained in the brief are in translation:

— to foresee, in the case of a divorce pronounced by the tribunal of two Jewish spouses, married religiously, that there is the requirement of a religious divorce. In other words, the civil divorce would only take effect if it was accompanied by a religious divorce;

— with a view to remedying a present situation that deprives certain women the right to remarry religiously, to permit a right of recourse

Baycrest new post for Ruth

TORONTO— Sam Ruth, executive director of Baycrest Centre, will relinquish his position by Jan. 1 next to take on major responsibilities with the newly established Baycrest Foundation, a vehicle to assure the financial stability of the centre in the future.

Announcement of the Baycrest Foundation and the new duties to be undertaken by Ruth, was made by Edwin Goldstein, president of Baycrest Centre. Executive director of Baycrest since 1956, Ruth, in addition to his foundation duties, will serve as consultant to the Baycrest board of directors, work with government officials on behalf of Baycrest and assist in the planning of the new Baycrest hospital. He will represent the institution in the community on a wide variety of committees.

The board of directors authorized establishment of a search committee, chaired by Goldstein, to choose a new executive director. "We estimate this will take between six and nine months," the president said.

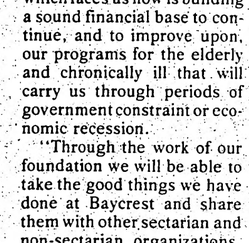
"Growth and change, the constant striving to improve, to innovate, and to create, have marked the 23 years of leadership under Ruth," Goldstein said. "We have developed sound and innovative care for the elderly which is second to none. We have shown leadership in helping to establish a network of non-institutional services to the elderly in this community. Ruth has attracted an able and strong administrative staff who work closely with the members of the board and the various volunteer committees at Baycrest.

"Now," continued Goldstein, "Ruth in his wisdom has requested a review of his position. He has discussed the future needs of the centre thoroughly with the officers vis-a-vis his responsibilities, and we have agreed with him that this change in his responsibilities would be beneficial to both the centre and to him."

Ruth, commenting on his decision said, "we have achieved most of the goals we established for ourselves in building a continuum of care for the elderly. The challenge which faces us now is building a sound financial base to continue, and to improve upon, our programs for the elderly and chronically ill that will carry us through periods of government constraint or economic recession.

"Through the work of our foundation we will be able to take the good things we have done at Baycrest and share them with other sectarian and non-sectarian organizations. Building the foundation is a great opportunity and I want to be a part of its building, just as I have been a part of the physical building up of the centre over the past 23 years."

Ruth, 57, was born in Chicago, Ill. and obtained his BS from the University of Illinois and his MBA with a hospital administration major from the University of Chicago. Ruth and his wife Nancy, a regular volunteer at Baycrest Centre, have three sons, the younger two of whom were born in Toronto. Before coming to Toronto, Ruth was assistant administrator of the Mount Sinai Hospital in Cleveland, Ohio.



Sam Ruth

(Dvorah Kadish photo)

Shaya Austriak packs matzot at Montreal's Shabtai Shmura Bakery. The bakery is in an old renovated warehouse.

'Must strengthen home front'

UIA director says more funds are required to 'fortify peace'

By SHELDON KIRSHNER

TORONTO— Jews in the Diaspora have been urged to dig even deeper into their pockets now that Israel and Egypt have signed a peace treaty.

Keren Hayesod-United Israel Appeal, one of the fund-raising bodies of Israel's Jewish Agency, wants to double its annual collections in order to help Israel "fortify the peace."

This was the message brought to Canada last week by Shimshon Kreutner, director general of Keren Hayesod-United Israel Appeal.

In the next two to three years, as Israel implements the provisions of the recently signed treaty, Keren Hayesod's world-wide fund-raising goal will skyrocket to $300 million from the current $150 million, he said in an interview.

At the same time, the Jewish Agency will seek to increase its annual budget to $800 million from the present $400, the 62-year-old official disclosed.

Last year, Canadians contributed some $30 million to Keren Hayesod. Kreutner said he hopes they can increase their contributions considerably.

"The needs are such that we ask people to exert themselves to give more," noted Kreutner, who has held his post for the last 11 years.

He was here for one week to visit Jewish communities in southern Ontario. It was his fourth visit to Canada.

For the last 30 years, Israeli fund-raisers have spoken incessantly of Israel's security requirements, he explained. With Israel at peace with Egypt, the largest and most powerful Arab country, the challenge for Keren Hayesod has assumed different proportions.

The home front must be strengthened, or "fortified," said the German-born director general who is also an associate member of the Jewish Agency's executive.

Kreutner spoke of four basic fund-raising challenges —financial support for Project Renewal, for resettling some 6,000 persons living in Sinai outposts, for meeting the demands of higher aliya and for developing Israel's cultural and academic institutions.

Ten percent of Israel's population live under conditions of social and cultural duress, and $1.1 billion is needed to improve the lives of those people under Project Renewal, he said.

Twenty settlements in the Sinai will have to be dismantled by 1982 and new ones built in the Negev to house its settlers. The Israeli government would like them to go to the Negev, which is underdeveloped, rather than return to cities or to established settlements, Kreutner pointed out.

Shimshon Kreutner

The resettlement program will cost Israel $800 million.

With partial peace a reality, Israel expects an increasing number of Jews to go on aliya. The aliya projection for 1979 is 35,000, compared to 24,000 last year. The cost of settling each new immigrant family is about $20,000.

Finally, Israel must continue to develop its institutions of learning and culture so that the country is vibrant and attractive to Israelis and new immigrants alike.

Kreutner said Keren Hayesod plans to tap two principal sources in its drive to double collections. It intends to solicit funds from "those who don't give," and to persuade so-called big givers to contribute even more money than they do now.

Kreutner explained the first target. "Maybe the non-givers weren't reached, or not revisited by canvassers. It's amazing how often we find new givers. There is a potential in getting new people to join our very important work."

He said that 60% of the Jewish population donate in times of peace and 80% during war emergencies.

In Canada, big gifts account for about 60% of all donations collected by Keren Hayesod. He said Canada is in third place, behind Switzerland and South Africa, in terms of per capita giving.

Kreutner was asked to comment on a recent remark by Avraham Shavit, chairman of the Israel Manufacturers Association, who was quoted as saying in The Jerusalem Post that UJA fund-raising tends to represent Israel as a poor and deprived society which needs charity. Shavit also said the UJA campaign does untold damage to aliya efforts and Israel's campaign to sell sophisticated products abroad.

He replied: "This is a private opinion of a very important person in Israel. I can only tell you we never sold Israel as a poor country. It's a rich country . . . and nation-building is a very costly affair. It's not contrary to aliya."

Rabbinical council seeks probe of acceptance of mixed marriages

By JANICE ARNOLD

MONTREAL — The Rabbinical Council of Canada has recommended to the Board of Jewish Ministers of Greater Montreal that there be a re-examination of Temple Emanu-El's acceptance of mixed marriages.

The request was touched off by the appearance in a special wedding supplement to the Montreal Gazette Feb. 24, of an article on a mixed marriage that will be performed at Temple Emanu-El in June.

The Rabbinical Council (Quebec Region) sent a strongly-worded open letter of protest to the board of Temple Emanu-El over the signature of its president, Rabbi Harry J. Kaufman.

Wrote Rabbi Kaufman in the letter: "Our common enemy is assimilation and cultural disintegration. Any action or practice which helps to accelerate the ravages of intermarriage with its dire consequences for us and our future has therefore no place in the ranks of loyal and committed Jewry."

The letter calls upon the temple's board to cooperate with those who are "struggling to enhance our hopes for a secure Jewish tomorrow" by "reconsidering and rescinding the inimical practices..."

Such practices, Kaufman wrote, and their "concomitant ostentations frustrate and abort all the evident efforts of all our Jewish agencies and groupings to stem the devastating tides of assimilation and cultural homogenization facing the contemporary Jewish scene."

Rabbi Kaufman said the decision to write an open letter followed a meeting of the Rabbinical Council, the organization of North American-trained Orthodox rabbis.

The letter states that it was done with "deep distress" and with full recognition that, despite the two movements "acute fundamental ideological differences, we share the stated goal of Jewish unity and continuity."

When the Rabbinical Council failed to received a response from Temple Emanu-El, they decided to bring the matter to the Board of Jewish Ministers.

The protest brings to a head a long festering difference of opinion between the Montreal Orthodox Rabbinate and the Reform movement, particularly Temple Emanu-El which has been one of the most liberal congregations in North America on the question of mixed marriage.

The Gazette article reported that Rabbi Bernard Bloomstone of Temple Emanu-El and an Anglican priest will share duties during the wedding ceremony. The bride is Jewish. The groom is Anglican and does not intend to convert.

Rabbi Bloomstone told The Canadian Jewish News that the article was erroneous in that the ceremony will not be "non-denominational" but will in fact be a regular Reform service. The Anglican priest, he said, has been invited to the wedding as a guest and not as an officiator.

It is true however, that the groom will not convert, said Rabbi Bloomstone. Temple Emanu-El does permit marriages to non-Jews who are not planning to convert under some circumstances, a practices begun by Rabbi Emeritus Harry J. Stern.

"I have never taken part in a joint service nor do I intend to," Rabbi Bloomstone said.

Another newspaper article a couple of years ago about his participation in a joint service at a church was also erroneous, he said. A joint service had been the wish of the couple, but as it turned out Rabbi Bloomstone did not even attend the wedding.

"I think the Rabbincal Council has been aggravated in vain," he said.

Rabbi Kaufman however, when contacted, stood by the letter because he said his main concern was with the temple's acceptance of mixed marriage which he said is incompatible with the efforts of most Jewish groups' effort to stem assimilation in North America.

Priceless artifacts on loan

Haggadot exhibition unveiled

TORONTO— A variety of personalities from provincial government, Jewish organizations, and the local art community attended the opening of the Haggadot exhibition at Toronto's Jewish Community Centre, 4588 Bathurst Street location.

Officiating at the opening ceremonies were Liberal MP Robert Kaplan (York Central), Rabbi J. Benjamin Friedberg of Beth Tzedec Synagogue, Noemi Lieberman, the show's co-ordinator, and Marvelle Koffler, chairwoman of the exhibit committee.

On hand, also was Cara Goldberg Marks, the North York artist now living in New York City whose original illuminated manuscripts illustrating the traditions, songs and prayers of Pesach are also a main feature of the exhibition. Her 26 pieces in watercolor, gold leaf, and pen and ink adorn the Koffler Gallery's walls, surrounding glass-encased showcases displaying haggadot from around the world, dating back to 1731. These priceless artifacts are on loan from a number of private collections and the Israel Frankel Toronto Jewish Public Library.

In her opening remarks, Mrs. Koffler noted that it was of particular significance that the exhibition should begin at this Passover time, "just one week after the historic peace agreement. For was it not in ancient Egypt where the original animosity between our people and the Egyptians began, but where now, we pray to God, we have seen the end of war."

Rabbi Friedberg's comments emphasized that haggadot have been printed in almost 4,000 editions throughout the centuries. "Jews have had more contact with this book than even the Bible or the prayer book," he said. "It's the people's favorite religious book. It is a book of genius, an educational tool par excellence with a flexibility which makes it relevant to any age. It has kept the light of freedom burning, even in the Warsaw Ghetto. The illustrations were always beloved, providing an ongoing collection of Jewish art."

Robert Kaplan, in his opening ceremony remarks was "absolutely delighted" by the excellence of the show. "What a marvellous opportunity to view such rare artwork, the old and the new, to compare the styles and standards throughout the centuries. The theme of freedom is basic to all mankind's endeavours and this exhibit provides all ages with a perspective that just should not be missed, whether one is Jewish or not."

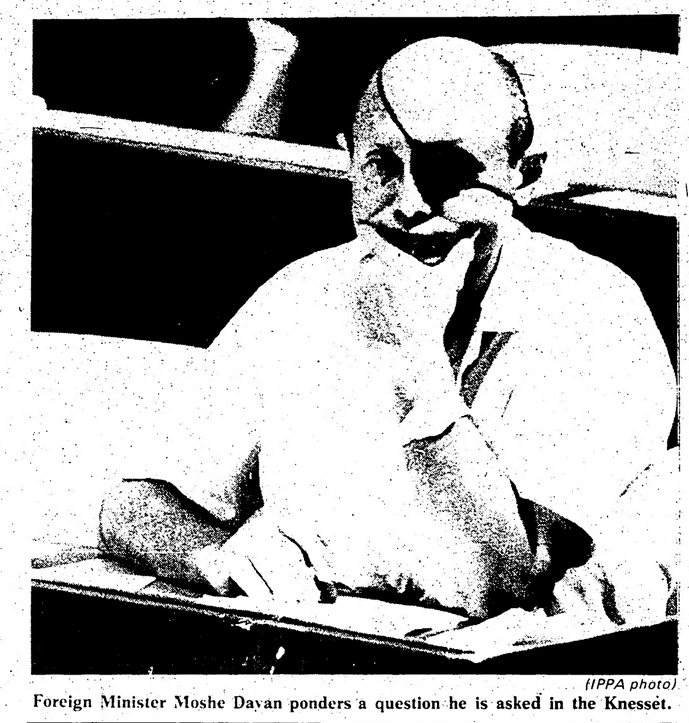
(David Groskind photo)

Guests of honor at the opening of the Jewish Community Centre's Haggadot exhibition. From left: MP Robert Kaplan, Marvelle Koffler, Israeli Consul General David Ariel, Noemi Lieberman and Rabbi Benjamin Friedberg of Beth Tzedec.

The Haggadot Exhibition continues till April 20 with no admission charge. Viewing hours are Monday to Thursday from noon to 8 p.m.; on Fridays and Sundays, from 10 till 4. The Koffler Centre of the Arts' gallery is closed all day Saturday.

World News

Moshe Dayan notes that the Americans are now 'in the same boat' with Egypt and Israel



(IPPA photo)

Foreign Minister Moshe Dayan ponders a question he is asked in the Knesset.

JERUSALEM [JTA] —

Foreign Minister Moshe Dayan stressed the importance of the U.S.-Israeli memorandum of understanding which he signed with Secretary of State Cyrus Vance in Washington in which the U.S. undertook to supervise implementation of the Israeli-Egyptian peace treaty during the next three years. It is the first written document that specifically mentions the strengthening of the U.S. presence in the region, Dayan told a meeting of foreign diplomats here.

Dayan said that while it will not extend beyond three years, it is important that the U.S. has agreed to serve as the address to which Israel could refer in the event the Egyptians violate the peace treaty terms. He did not refer directly to the angry complaint lodged formally by Egypt with the U.S., protesting that the memorandum could be construed as an "eventual alliance" between the U.S. and Israel.

He noted, however, that the Americans are now "in the same boat" with Egypt and Israel, which will be navigating stormy waters in the months ahead when the two countries negotiate over autonomy on the West Bank and Gaza Srip.

Dayan said the 11-member ministerial committee headed by Premier Menachem Begin will complete its autonomy proposals within two weeks and negotiations with Egypt could begin two weeks after that in accordance with the treaty terms. He said initial talks between the two countries were begun in Washington but no decisions were made so far. He said the negotiating site will rotate between El Arish in northern Sinai and Beersheba.

Dayan, who returned from the U.S., explained the good-will gestures Israel has pledged to Egypt in order to improve the climate for the autonomy negotiations. But in his remarks to reporters at Ben Gurion Airport and in his later presentation, he sought to allay fears on the part of many Israelis that these gestures were "one-sided" and go too far. He said several of the gestures merely reaffirm the situation that exists today, namely that the populations of the West Bank and Gaza Strip are free to move to and from Israel and abroad. This will continue, he said.

He said the permission granted for political activity by West Bank and Gaza residents did not apply to incitement against Israel but only to peaceful expressions of political views through newspapers and periodicals. Dayan said that meetings of a political nature would be permitted but only with prior permission of the Israeli authorities.

The foreign minister stated that the transfer of the Military Government headquarters from the town of Gaza to a less populated area would not in any way curtail the authority or affect the activity of the Military Government. It is only a matter of relocation which in many ways is better for Israel, he said.

Galia Atari — winner of European Song Festival.

'Hallelujah' a winner

JERUSALEM—

Israel's **Hallelujah** won this year's European Song Festival (Eurovision).

This year's European Song Festival was hosted by Israel, last year's winner of the contest. Nineteen groups representing European countries participated in the March 31 contest at Jerusalem's Binyanei Ha'umah.

The international panel of judges accorded **Hallelujah** sung by Galia Atari, 125 points. Runners-up were Spain with 116 points and France with 106 points.

An estimated 500 million persons watched the contest on European television.

Israel's anti-autopsy law is not to protect the family

JERUSALEM [JCNS]—

In what may set an autopsy ruling precedent, the Jerusalem District Court has stipulated that the family of a deceased person does not have "absolute rights" over the body.

The anti-autopsy law is not designed to protect the family, but to ensure that there is no unwarranted violation of the dead person's body or of his honor, the court decreed.

The court was sitting in the case of a Jerusalem family which had filed a damages suit against Hadassah Hospital because the father of the family, having died in 1974 when hospitalised at Hadassah, had his corneas removed for an emergency operation on an injured person threatened with blindness.

When, however, the family learned from the Hevra Kadisha that the dead man's eyes had been removed from the body and that this had been done without their permission, they demanded the return of the eyes. An immediate investigation at the hospital revealed that the eyes had been removed by mistake, and they were returned forthwith, with an apology, and buried along with the body, as Jewish law obligates. This did not, however, satisfy the family, and a $60,000 damages suit was filed against the hospital.

The court, however, accepted the defence contention that the removal of the eyes had been a question of error and thus ruled against the family's claim for compensation on grounds of "violation of the autopsies law; for the honor of the dead man, and for causing the family shame and anguish."

Judge Eliezer Goldenberg noted that a person is fit to receive his rights and duties from the moment of his birth until his death, but on his death, these rights do not accrue automatically to his family

Toronto's Max, Helen Fishbane glad they settled in Jewish state

NETANYA—

"We came because we wanted to, not because we had to," says Max Fishbane, who eight years ago sold his printing business and his home in Toronto to make aliya with his family.

"Fortunately we did not have to come to Israel out of economic necessity or because of persecutions. We came out of our love for Israel, and the belief that it is the place where Jews should and can live."

Settled comfortably in a three-bedroom apartment in Netanya, Max and Helen Fishbane speak frankly about their adjustment to Israeli life.

"Generally, we have no complaints. There is the security problem that is always in the back of one's mind, but basically we are content with our life here," says Mrs. Fishbane. "Sometimes it is difficult to raise a family on one's salary, but other than that, there are no major problems."

"Success isn't really a matter of money, though. Success is all in you mind," says Fishbane, who commutes daily to Tel Aviv where he works as an engraver.

"If you come to Israel with the idea that you are going to get everything handed to you on a silver platter, you may as well have stayed home."

"You have to work hard here, and even lower your standard of living. And, sometimes even sacrifice." During the Yom Kippur War, he felt the sacrifice when his car was conscripted by the army, leaving him without transportation to his job in Tel Aviv. "I was very happy to do even that small thing for the country," he says.

Involved in Zionist and community work in Toronto, the Fishbanes felt that in 1970 the time was ripe for their move to Israel. "I told my wife, 'It's either now or never,'" Fishbane recalls. Making aliya had always been one of our goals. As a religious Jew, I cannot see praying every day to return to Zion and then never taking the opportunity to do so."

At that time, two of the Fishbane's six children were living in Israel; Simcha and Efrat Fishbane and their two children are now settled on Kibbutz Yavneh. Simcha, a rabbi, serves in the army's chaplainey. His wife Efrat teaches Hebrew on the kibbutz's ulpan.

The Fishbane's eldest daughter, Penina, is married to businessman Haim Mor. They and their two children live in Jerusalem where she works part time as a nurse at Shaarei Tzedec Hospital.

"I knew it would be good for my girls to be in Israel," says Mrs. Fishbane, referring to her three younger daughters, Miriam, Deena, and Naomi.

Miriam adjusted readily to Israeli life. She and her husband and their two children live in Bayit Vegan.

For Deena and Naomi, the adjustment to Israeli life came slowly. Having left their native Toronto in the formative years, the language and social barriers they encountered were difficult to overcome. They are now fully conversant in Hebrew, and have Israeli friends.

Having completed a year of volunteer service at Hadassah Hospital in Jerusalem, Deen, now 20, is studying special education. Naomi, 15, is in her final year of high school in Netanya and will likely serve as a volunteer in Sherut Leumi, as her sister did.

For the Fishbanes, satisfaction comes not only from the personal growth they've experienced in Israel, but also from watching their children's and grandchildren's development here.

Begin, Sadat and Carter are honored

NEW YORK [JTA]—

American Red Magen David for Israel (ARMDI), the U.S. support arm of Israel's Red Cross (MDA), honored President Anwar Sadat of Egypt, Premier Menachem Begin of Israel and President Carter with the 1979 ARMDI annual luncheon attended by 800 guests at the Sheraton Centre here last Thursday.

Accepting the awards were Deputy Consul Abdul Hamid Tabak of Egypt, on behalf of Sadat, Consul Paul Kedar of Israel on behalf of Begin and Ambassador Richard Wilson Petree, U.S. Alternate Representative to the UN for Carter.

In making the presentation on behalf of the 100,000 members of ARMDI, Joseph Handelman, national president, paid homage to the three award recipients as "great and good men who have learned the severe lesson of history. They have set the precedent that leaders of nations can travel the road to glory by words instead of guns, by friendship instead of bombs, by living instead of dying."

In accepting the awards, each of the diplomats recognized the historic nature of the treaty between Israel and Egypt. Kedar expressed his joy at facing Tabak in peace instead of in battle. Tabak echoed this sentiment and offered his prayer that it would be a "comprehensive peace for all human beings." Petree stressed pride in this great achievement as well as the need for the peoples of all three countries to demonstrate their support of these leaders of vision.

In a related action, Carter was awarded, and accepted, the American Mizrachi Women's "America-Israel Friendship" Award, it was announced by Sarah Shane, the national president of AMW, following her return from the signing ceremony in Washington of the Egyptian-Israeli peace treaty. The Award cites Carter's "courage, humanity and vision in bringing together the two neighbor nations, so long at war."

Friendly talk

LONDON [JTA]—

Lord Janner, Zionist Federation president and veteran supporter of Israel had what he called "an extremely friendly" talk Tuesday with Egyptian Ambassador Samih Anwar.

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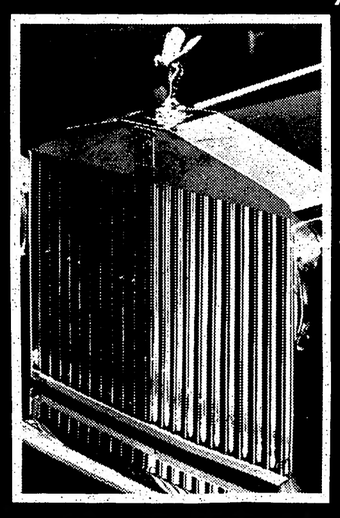

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COMMONWEALTH Holiday Inns OF CANADA LIMITED

Arabs can't participate at this year's Caravan

By SHELDON KIRSHNER

TORONTO —

A ruling last week by an Ontario Supreme Court judge has made it impossible for Toronto's Arab community to participate at this year's Metro International Caravan.

Lawyer Charles Roach, representing the Arab Community Centre, asked the court for a mandatory injunction to prevent Caravan from excluding its pavilion. Roach claimed damages against Caravan on the ground of racial discrimination.

But Mr. Justice John Osler ruled that conflicting evidence in affidavits would have to be resolved before any question of discrimination could be examined in depth.

"This can only be done by a judge at a trial," he commented.

Canadian courts do not yet recognize the common law right to civil action resulting from a case of discrimination, Caravan's lawyer, Edward Ayers, argued.

The issue arose after Caravan officials, in a dramatic reversal last month, announced that they had approved B'nai B'rith's sponsorship of a pavilion to be known as Jerusalem.

In February, B'nai B'rith disclosed that it was withdrawing from Caravan, the city's annual multi-cultural festival, because Caravan organizers wanted the service group to use a name other than Jerusalem for its pavilion. They feared that the festival — due to be held June 22-30 — would be turned into a political forum if B'nai B'rith's request was granted.

Caravan reversed its decision following "assurances" from B'nai B'rith "that it will not promote the pavilion for political ends."

Later, the Arab Community Centre rejected a Caravan offer that it name its pavilion Baghdad. The Arabs said they would use no name but El-Kuds, Arabic for Jerusalem.

At the Ontario Supreme Court hearing, Caravan's lawyer said the Arab Community Centre had been told in January that they could not use the name El-Kuds because of the "political tension" involved.

The lawyer said Leon Kossar, chairman of Caravan, "perceived there was political motivation on the part of this (Arab) group and he could not possibly allow that to enter Caravan."

He added: "There is absolutely no evidence whatsoever that there was any discrimination on racial or nationality gounds."

The Arabs, he noted, wanted to take part in Caravan "on (their) own terms."

The Arab Community Centre has been a Caravan participant for the last five years and has called its pavilions after Aden, Baghdad, Cairo, Damascus and Kuwait.

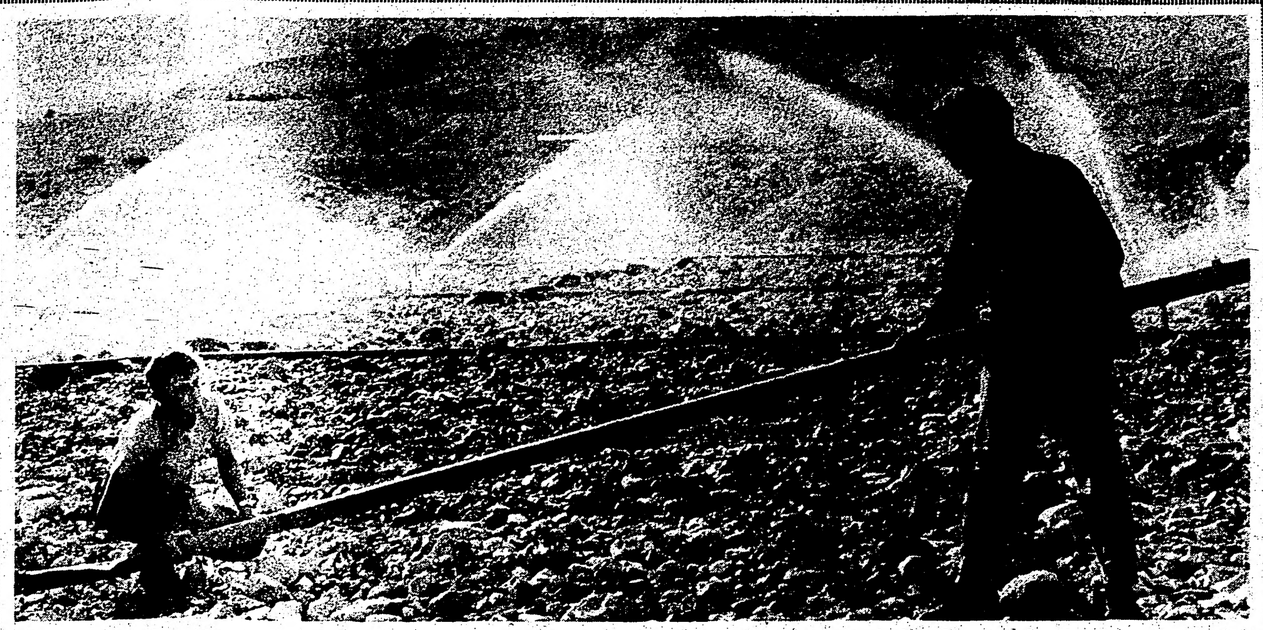
Khaled Mouammar, a spokesman for the Arab Palestine Association here, expressed disappointment that the Arab community would be barred for the first time from taking part at Caravan.

"Canadian law is very weak when it comes to protecting human rights...small minority groups can't be protected by Canadian law," he said in an interview.

"The legal system is legal but it has its moral loopholes," Mouammar commented.

He said the Arab Community Centre is examining the possibility of taking its case to a jury trial. "But that might take two years to settle and cost thousands of dollars."

A spokesman for Caravan said Kossar did not intend to comment on the Supreme Court ruling.



In a generally arid land like Israel, irrigation is the lifeblood of agriculture. Here, in the scorchingly hot Negev, settlers lay water pipes.

Ottawa police chaplain gets B'nai B'rith award

By DAVID MARIGOLD

OTTAWA—

Ottawa Police Force chaplain Rev. Norman Johnston has received the 1978 B'nai B'rith Citizen of the Year Award.

Lauded for his service and dedication to people of all faiths, Johnston, 62, is best known as the founder of "Operation Go Home," which he began as a grassroots operation in the '60s to answer the problems of transient youth and the drug culture. It has become a nationwide network of contacts helping runaway teenagers to return home. Since its official organization in 1972, this operation has given about 8,000 North American youngsters financial and moral assistance.

Jewish community leaders, police officials, clergymen, and members of the legal profession paid tribute to Johnston at the award dinner at the Jewish Community Centre sponsored by B'nai B'rith Ottawa Lodge.

Keynote speaker Ottawa Journal columnist Lowell Green told the gathering of about 300 people that Johnston has been the guiding force behind several major social service organizations. He was personally responsible for reactivating Ottawa Big Brothers about 10 years ago, and has been a key figure in Alcoholocs Anonymous for 25 years.

Rev. Norman Johnston

Rev. Johnston, a self-admitted former alcoholic, who was ordained at the late age of 45, was praised by Green for the way he has used his own life experience to empathize with and help uplift the unfortunate.

Lawyer Thomas Swabey described Johnston as a "minister of the streets" who had "bridged the largest generation gap this country has ever known." Ottawa Presbetery chairman Ted Thompson said Rev. johnston had gone out from the "comfortable pew" to lend a hand to all those in need.

The 1971 award dinner, Judge Livius Sherwood, spoke of Johnston's involvement in the law courts through such agencies as the Volunteers Probation Service and said he had "unflinchingly risked and even suffered both serious verbal and physical abuse" by some of those he had tried to help.

Johnston has been the court and street padre for the Greater Ottawa area since 1973, when the United Church of Canada established a permanent court chaplain.

Rev. Johnston is the 25th recipient of the Man of the Year award since its inception in 1952. Former Ottawa mayor Lorry Greenberg was honored in 1977.

New research centre honoring Mel Dobrin to aid nutrition goal

MONTREAL—

Establishment of the Dobrin Centre for Nutrition Research, in honor of Montreal community leader and business executive Mel Dobrin, will give momentum to the Weizmann Institute of Science in Rehovot which is reported on the threshold of a breakthrough in this field.

Dobrin will be honored April 26 at a dinner being tendered by the Montreal chapter of the Weizmann Institute of Science at the Queen Elizabeth Hotel.

The Dobrin Centre will co-ordinate and synthesize the research, the new findings and processes in nutrition in all of the departments involved, including biology, plant genetics and bio-chemistry. It will also include the Lester B. Pearson Chair in Protein Research, the first endowment project of the Canadian Society for the Weizmann Institute funded by Canadians a decade ago.

Contributions to the Dobrin Centre will also provide scholarships and doctoral and post-doctoral fellowships to attract and hold Israel's brightest young scientists in a career in their homeland. In addition, through the scientist exchange aspect, leading researchers the world over will be brought to Rehovot for teaching, study and research.

When he founded the Institute nearly 50 years ago (originally as the Sieff Institute) Dr. Chaim Weizmann foresaw the high priority agricultural research must be given in the development and creation of the Jewish homeland. Transformation of swamp and desert to lush fertile farmland, the attainment of virtual self-sufficiency in food and the export of agricultural produce as Israel's major earner of hard currency were originally due in large measure to experiments and discoveries emanating from Weizmann Institute laboratories.

One dramatic example of such research is the development of a high-yield type of wheat by the Institute's plant genetics department. Wild wheat, with grains containing more than twice the protein of cultivated varieties was discovered in Israel by Institute researchers in the Galilee, Judea and Samaria and Mount Carmel. Food experts have shown that the cheapest and most effective means of raising protein consumption in the world's impoverished areas would be to upgrade the protein content of wheat, the staple cereal of the majority of mankind.

In recent years, Institute research has added a new dimension to wheat breeding by the development of a drought-resistance factor, and commercial fields have already been sown with these seeds in the Beit She'an Valley and in the Negev desert.

The sharing of recent and new discoveries and processes, with the Dobrin Centre as a focal point, will thus have crucial importance for the lives of starving millions around the globe.

HEBREW LESSON

In line with Prime Minister Menachem Begin's urging that Jews in the Diaspora learn Hebrew, the Keren Hatarbut Institute of The Canadian Zionist Federation has prepared a number of lessons in basic Hebrew. They were compiled by Joseph Klinger, executive director.

VOCABULARY

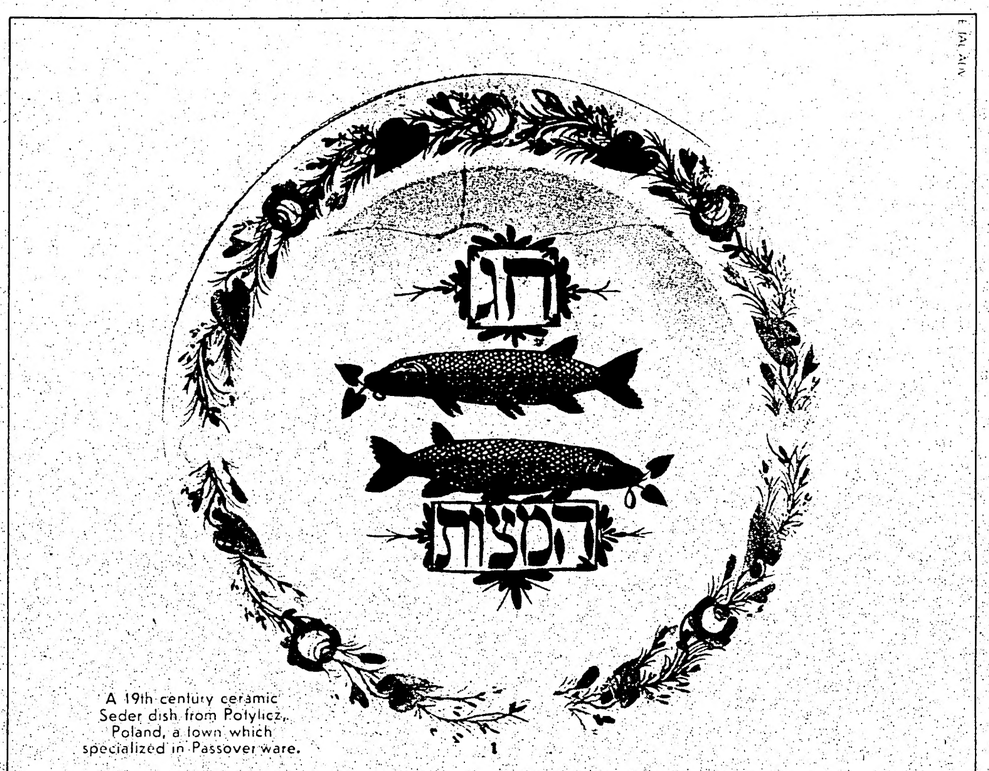
What	– MAH	In	BAH
Is	– YEHSH	Cupboard	AHRON
In the apartment	– BAH DEE RAH	Bed	MEETAH
Kitchen	– MEET BACH	Chair	KEESEH
And	– VEH	Table	SHOOL CHAHN
Room	– CHEH DEHR	Refrigerator	MEH KAH REHR
Isn't	– AEEN	Gas	GAHZ
Shower	– MEEK LAH CHAHT		

**Note: "Ch" is pronounced as Chala and Chutzpah.

Translate the following dialogue which takes place in an apartment:

Miriam – What is in the apartment?
Dan – In the apartment (there) is (a) kitchen and [illegible]
Miriam – Isn't (there) (a) shower in the apartment?
Dan – (There) is (a) shower in the apartment.
Miriam – What is in (the) room?
Dan – In (the) room (there) is (a) cupboard, (a) bed, (a) chair and (a) table.
Miriam – What is in (the) kitchen?
Dan – In (the) kitchen (there) is (a) refrigerator and gas.

**Note: Words in brackets are understood.



A 19th century ceramic Seder dish from Potylicz, Poland, a town which specialized in Passover ware.

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The Israel-Egypt Peace Medal marks the dawn of a new era in the Middle-East

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The Israel-Egypt Peace Medal continues the Society's commemoration of the dramatic milestones to peace in the Middle East, beginning with the historic Jerusalem meeting in November, 1977, and followed by the Camp David Summit in September, 1978. Now, in dramatic climax, the Israel-Egypt Peace Medal, records for all time the great achievement of the leaders of Israel, Egypt and the United States, whose profound faith and belief have been matched by their consummate management of events, in pursuit of peace.

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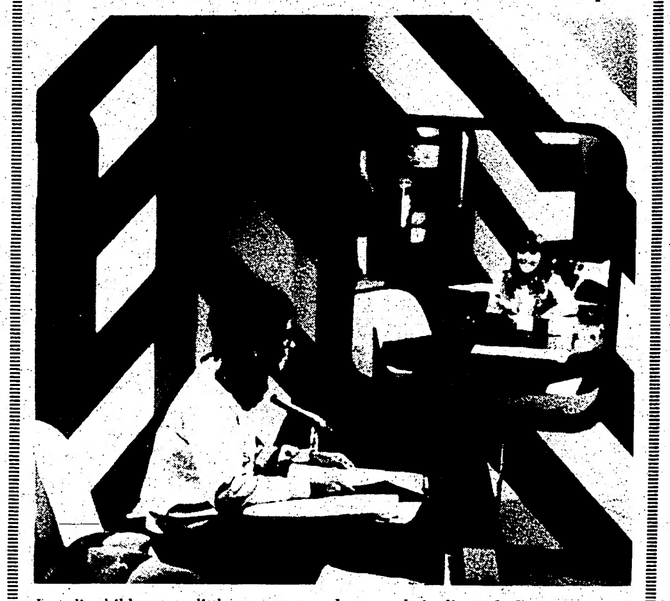
Israeli education TV programs are rated as among the best in the world. Dalia Borenstein, creator of the show, "Quiet, We're On The Air," consults a teenager on a script during a rehearsal. Her advice was accepted.



Israeli children, a little nervous, rehearse their lines before air time.

The young broadcasters wait for the signal that they are on the air.

STARS OF TOMORROW?

A classic tale—SHOLEM ALEICHEM 'MEETS' ELIJAH

By SHOLOM ALEICHEM

It is not good to be an only son, to be fretted over by father and mother—to be the only one left out of seven. Don't stand here. Don't go there. Don't drink that. Don't eat the other. Cover up your throat. Hide your hands. Ah, it is not good—not good at all to be an only son, and a rich man's son into the bargain. My father is a money-changer. He goes about amongst the shopkeepers with a bag of money, changing coppers for silver, and silver for copper. That is why his fingers are always black, and his nails broken. He works very hard. Each day, when he comes home, he is tired and broken down. "I have no feet," he complains to mother. "I have no feet, not even the sign of a foot." No feet? It may be. But for that again he has a fine business. Mother is satisfied. So am I. "We shall have a Passover this year, may all the children of Israel have the like, Father in Heaven!"

That's what my mother said, thanking God for the good Passover. And I also was thankful. But shall we ever live to see it—this same Passover?

Passover has come at last—the dear sweet Passover. I was dressed as befitted the son of a man of wealth—like a young prince. But what was the consequence? I was not allowed to play or run about, lest I catch cold. I must not play with poor children. I was a wealthy man's son. Such nice clothes, and I had no one to show off before. I had a pocketful of nuts, and no one to play with.

It is not good to be an only child, and fretted over—the only one left out of seven, and a wealthy man's son into the bargain.

My father put on his best clothes and went off to the synagogue. Said my mother to me, "Do you know what? Lie down and have a sleep. You will then be able to sit up at the Seder and ask the Four Questions!"

Was I mad? Would I go to sleep before the Seder?

"Remember, you must not sleep at the Seder. If you do, Elijah the Prophet will come with a bag on his shoulders. On the first two nights of Passover, Elijah the Prophet goes about looking for those who have fallen asleep at the Seder and takes them away in his bag." Ha, ha! Will I fall asleep at the Seder? I? Not even if it were to last the whole night through, or even to broad daylight.

"What happened last year, mother?" "Last year you fell asleep soon after the first blessing."

"Why did Elijah the Prophet not come then with his bag?" "Then you were small; now you are big. Tonight you must ask father the Four Questions. Tonight you must say with father—'Slaves were we.' Tonight you must eat with us fish and soup and matza balls. Here is father, back from the synagogue."

"Good Yom-tov!"

"Good Yom-tov!"

Thank God, father made the blessing over wine. I, too. Father drank the cup full of wine. So did I, a cup full, to the very dregs. "See, to the dregs," said mother to father. To me she said: "A cup full of wine! You will drop off to sleep." Ha! ha! Will I fall asleep? Not even if we were to sit up all the night, or even to broad daylight. "Well," said my father, "how are you going to ask the Four Questions?" How will you recite Haggadah? How will you sing with me—'Slaves were we'?"

My mother never took her eyes off me. She smiled and said: "You will fall asleep—fast asleep." "Oh, mother, mother, if you had eighteen heads, you would surely fall asleep, if someone sat opposite you and sang in your ears, 'Fall asleep, fall asleep!"

Of course I fell asleep.

I fell asleep, and dreamt that my father was already saying, "Pour out Thy wrath." My mother herself got up from the table, and went to open the door to welcome Elijah the Prophet. It would be a fine thing if Elijah the Prophet did come, as my mother had said, with a bag on his shoulders, and if he said to me, "Come, boy." And who else would be to blame for this but my mother, with her "fall asleep." And as I was thinking these thoughts, I heard the creaking of the door. My father stood up and cried, "Blessed art thou who comest in the name of the Eternal." I looked towards the door. Yes, it was he. He came in so slowly and so softly that one scarcely heard him. He was a handsome man, Elijah the Prophet, an old man with a long grizzled beard reaching to his knees. His face was yellow and wrinkled, but it was handsome and kindly without end. And his eyes! Oh, what eyes! kind, soft, joyous, loving, faithful eyes. He was bent in two, and leaned on a big, big stick. He had a bag on his shoulders. And silently, softly he came straight to me.

"Now, little boy, get into my bag and come." So said the old man to me, but in a kind voice and softly and sweetly.

I asked him, "Where to?" and he replied, "You will see later." I did not want to go, and he said to me again, "Come." And I began to argue with him. "How can I go with you when I am a wealthy man's son?" Said he to me. "And as a wealthy man's son, of what great value are you?" Said I, "I am the only child of my father and mother." Said he, "To me, you are not an only child." Said I, "I am fretted over. If they find that I am gone, they will not get over it: they will die, especially my mother."

He looked at me, the old man did, very kindly and he said to me, softly and sweetly as before, "If you do not want to die, then come with me. Say good-bye to your father and mother, and come."

"But how can I come when I am an only child, the only one left alive out of seven?"

Then he said to me more sternly: "For the last time, little boy. Choose one of the two. Either you say good-bye to your father and mother, and come with me, or you remain here, but fast asleep forever and ever."

Having said these words, he stepped back from me a little, and was turning to the door. What was to be done? To go with the old man, God-knows-where and get lost, would mean the death of my father and mother. I am an only child, the only one left alive out of seven. To remain here, and fall asleep forever and ever—that would mean that I myself must die. . . .

I stretched out my hand to him, and with tears in my eyes I said, "Elijah the Prophet, dear, kind, loving darling Elijah, give me one minute to think." He turned towards me his handsome, yellow, wrinkled old face with its grizzled beard reaching to his knees, and looked at me with his beautiful, kind, loving, faithful eyes, and he said to me with a smile, "I will give you one minute to decide, my child—but no more than one minute."

I ask you, "What should I have decided to do in that one minute so as to save myself from going with the old man, and also to save myself from falling asleep forever? Well, who can guess?"

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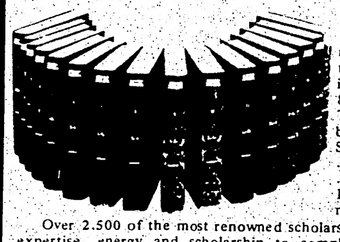

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A close family life influenced artist

(Mel Solman photos)

Montreal artist Honey Fox-Moscovitch.

By MEL SOLMAN

MONTREAL —

Art critics furrow their brows and try to find mystic designs in the long scarves and billowing dresses characteristic of her work, but Honey Fox-Moscovitch only laughs at these interpretations.

"People read elaborate things into my paintings, but my work has always been involved with the kind of life I've led, with my family and the place where I live," she said in a recent interview.

A recurring background setting for her snow-bound children and splendid earth mothers is a fictitious composite of red-bricked buildings in east-central Montreal, the former heart of the Jewish community. "Our home has always been Montreal and we don't plan to be anywhere else," she says.

The contemporary equation — career minus family equals fulfillment — is also something she readily discards. She lauds her own childhood and tries to extend the richness of that world into the life of her husband and three daughters.

"I come from a very close family where the celebration of Jewish holidays was an essential part of life. Other artists often comment on how difficult it must have been to grow up in a traditional family. Actually, gender never mattered."

Women in her family, she says, like the men, were educated to the fullest extent possible. The practice of Judaism within her home would never have relegated women to an inferior position. Her achievement as a person was what counted and the traditions and rituals comprised an entire way of life — memories of which would find their way into her art in later years.

She began to draw at a young age, encouraged by her grandmother and her mother "who drew beautifully." There was a tremendous amount of storytelling as she was growing up and most of her early drawings were based on stories her family told her. "At a very young age, I honestly believed that the biblical characters were just an extension of our family. Would they find a proper wife for Isaac? — it was as if my own uncle were to be married."

Her family originally came to Canada at the end of the 19th century and settled in Ste. Rose, where his grandfather traded goods for fur pelts. When she was growing up in the early 1950s, she lived on a farm for four months a year in the village of St. Esprit de Montcalm, near Montreal. The experience was important in sharpening her appreciation for fine detail, a characteristic feature of her work.

In an age obsessed with denunciations of family life, her own positive experiences seem to be from another century. The summers at St. Esprit de Montcalm were spent in a huge farmhouse with an entire extended family including two grandmothers, widowed aunts and numerous cousins. The subjects she draws on for her work reflect her own pride in being a parent and the seriousness which she attaches to that role.

Her studio is located in the basement of her suburban St. Laurent home where she works an average of six days a week and many nights. "I am very fortunate to have more than the absolute co-operation of my husband and kids — it's an understanding to do with what I am as a person and respect for the work I do."

A native Montrealer, she began her formal art studies as a scholarship student of Moe Reinblatt at the Montreal Museum of Fine Arts. Further studies followed at the Museum School, Ecole des Beaux-Arts and the Printmaking Atelier of the Saidye Bronfman Centre.

Her technique remains largely her own, involving an ancient method she has modified — the use of pigmented waxes fixed with heat on specially imported French paper. She has had three solo exhibitions, the most recently last November at Montreal's Kastel Gallery.

In recent years, she has acted as a teaching consultant with the McGill's Jewish Teacher Training program and the Education Resource Centre of Montreal's Jewish Education Council.

"Winter Walk" typifies the style of Honey Fox-Moscovitch. She lived on a farm in the Laurentians for one year, and that rural experience influenced her. Mrs. Fox-Moscovitch is a consultant to McGill University's Jewish Teacher Training Program.

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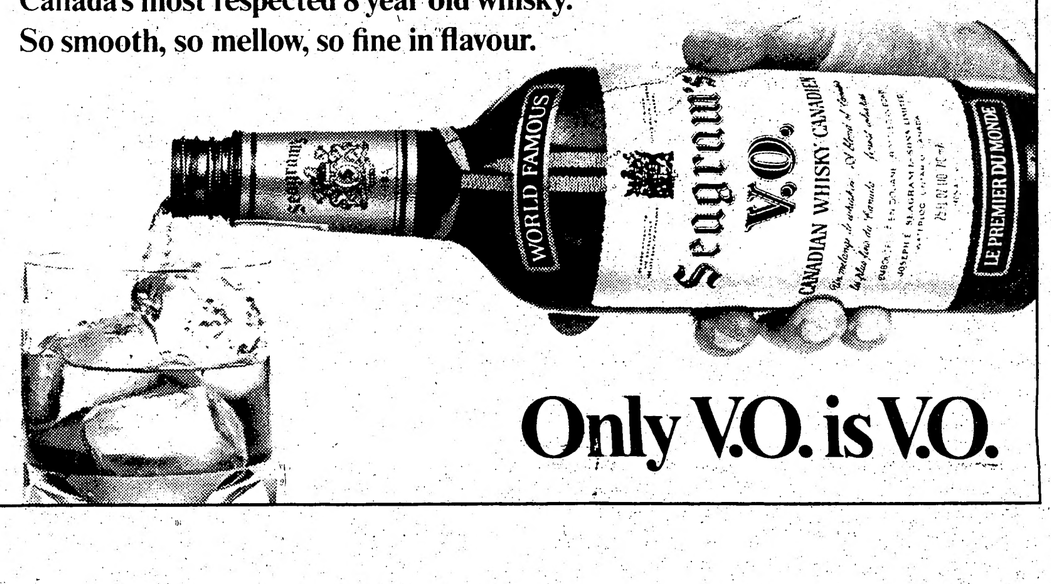

Only V.O. is V.O.

City to feel peace

By MEL SOLMAN

MONTREAL—

In the short-term period, the Middle East peace treaty will be felt most strongly in the Negev desert city of Beersheba, according to its Mayor, Eliahu Navi, who visited here recently.

Touring Canada under the sponsorship of Pioneer Women Na'Amat in support of the organization's "spiritual adoption" program in Israel, the 59-year-old native of Iraq said that in the next three years Beersheba would be plunged into a major economic boom due to its critical location. Upwards of 10,000 workers would be building new military installations in the Negev to replace the ones being ceded to Egypt. The immediate effect of the Israeli withdrawal from Sinai would be to turn Beersheba into a "boom town."

At a dinner tendered by Canadian Friends of Amal, a Montreal-based organization building vocational schools in Israel, the soft-spoken lawyer and expert on Arab-Israeli relations said there was a risk that the city of 120,000 could become plagued by spiralling inflation, crime and severe housing shortages.

While the mayor of Israel's fourth largest city believed President Sadat was sincere in his quest for peace, he noted that the average Israeli was far from euphoric over the recent turn of events. "We are gambling by exchanging real things like territories for abstract promises and commitments from Egypt."

Navi, nevertheless, described the peace treaty as paralleling the Balfour Declaration in its importance.

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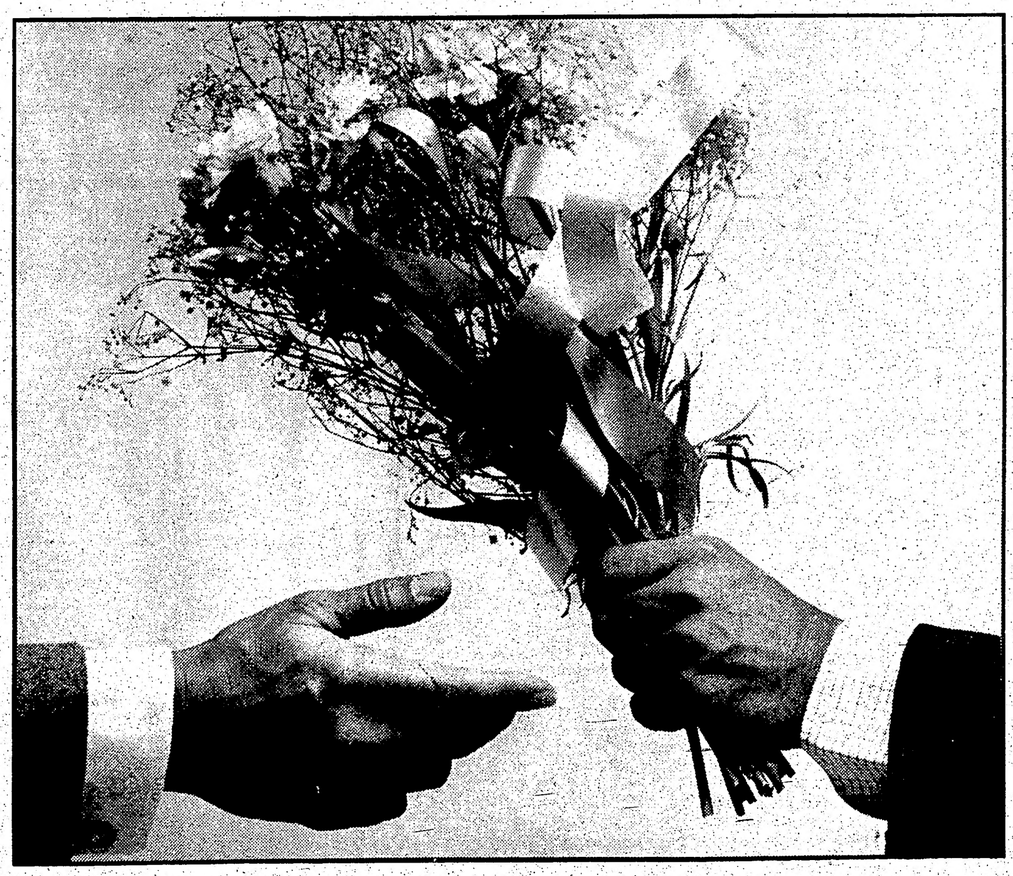

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Seek only the good

Salvation

In this Passover season we recall with fondness the awesome role played by Moses in the liberation of the Jewish people from Egyptian bondage. While the Haggada itself is more or less mute on this theme, Moses' heroic persona permeates the festival.

For he was a remarkable individual. The Torah tells us in the fast moving narrative of Exodus that the Israelites were encouraged to take material goods from the Egyptians as partial payment for centuries of unremunerated work. The Biblical text does not, however, record what Moses was doing at this time.

It is only in subsequent accounts that we realize how Moses was spending his time during the hectic hours preceding the departure of the Jewish people from Egypt. Moses was searching for the remains of Joseph in order to fulfil the latter's expressed desire to be reinterred in Eretz Israel.

While the Israelites were occupied with looking to their physical and material needs, Moses was busy seeking the spiritual antecedent of the people. He understood that liberation without the proper symbol was a vain enterprise. In Joseph's remains Moses sought to tie the Jewish past to a meaningful future.

In this regard it is clear that Moses understood that the Exodus, however momentous an epoch in the unravelling of Jewish destiny, still represented the beginning of national independence, not its fruition. He knew that the road ahead would be mined with every manner of obstacle, both concrete and spiritual.

In the millenia since the Exodus, great minds have looked back on Moses' exploits. Some have initially been disappointed. Heinrich Heine once wrote: "Formerly I felt no special affection for Moses...I could not pardon the legislator of the Jews his hatred against the plastic arts."

"I did not see that notwithstanding his hostility to art, Moses was a great artist, and possessed the true artistic spirit. But this spirit was directed by him, as by his Egyptian compatriots, to colossal and indestructible undertakings."

"He built human pyramids, carved human obelisks; he took a poor shepherd family and created a nation from it, a great eternal holy people, a people of God, destined to outlive the centuries and to serve as a pattern to all other nations, even as a prototype to the whole of mankind."

Heine understood well that monuments of stone are ephemeral. Moses built a greater and more enduring monument and in this context he surpasses all the architects of antiquity. For he designed and executed the blueprints for a people. We are his glory and the work of his hands.

Jewish tradition in its wisdom chose to remove Moses from the Haggada in order to prevent the idolization of man. And yet, despite its eloquent silence, this text book par excellence bears witness by ommission to the unparalleled deeds wrought by Moses our teacher, for all Jews today are his monument.

A tough road...

The Exodus

It is the established custom that the first two nights of Pesach are especially celebrated. The family joins in the Seder, or arranged evening meal, where the commencing words of the master of the house are, as he points to the matza or unleavened bread, "This is the bread of the poor which our fathers ate in the land of Egypt. Let anyone who is hungry come in and celebrate with us." The Torah reminds us, "that a sojourner shalt thou not wrong neither shalt thou oppress him for you were sojourners in the land of Egypt." (Exodus Chapter 22, Verse 20) It is significant to note that in Hebrew the word charity is "tzedaka"—righteousness: It is only right and just to help those who are in need of assistance.

The Exodus from Egypt, the suffering and also the redemption as it is recorded in the Torah, is retold at the evening meal in the home. In fulfilment of the words in Exodus Chapter 13, Verse 8, "And thou shalt tell it to thy son in that day saying. . . ", this tradition establishes a bond between the fathers and the children, between one generation and the next. The aim of this is to bring the events of the past into present immediacy, so that each celebrant, young and old, is made to feel and understand the great events of the past, and also to bear witness to our faith and trust in Providence.

From the dawn of our history, in almost every generation, there are those who rise and try to annihilate the Jew. It is, however, this trust as it is expressed in Psalms 121, "Behold he that keepeth Israel doth neither slumber nor sleep," which gives always new strength and hope for a brighter day to come.

It is now more than 3,000 years since this dramatic and momentous event—the children of Israel going forth to freedom—took place. Throughout this time, history records many nations who erred and have tried to force their will on others, bringing great misery and hardship, before they themselves fell. We, however, believe that man is to be free, that man will come to understanding and wisdom, to work not only for himself but also for the good of his neighbors.

May we hope and trust that man will gain the wisdom to be humble, and seek only the good, not only for himself but also for other men, whoever they may be. In this lies the salvation of mankind.

—from Bereshit, by Rabbi Zvi Mond

Consolidating peace

Egypt revisited

Menachem Begin's brief foray to Cairo, the first by an Israeli leader to the teeming Egyptian capital, was historic in more ways than one. Three thousand five hundred years after Moses led the Children of Israel out of Egyptian bondage, a latter-day Israeli returned to the land of Egypt on a mission of peace. Upon the completion of his visit, Begin announced that Israel and Egypt would open their respective borders to each other's citizens on May 27 of this year. No better Passover gift could have been imagined.

Although Begin's visit was played down by the Egyptian government, it was an important one that will surely be recorded in the annals of history as a turning point in Arab-Israel relations.

The fact that an Israeli head of state was in Cairo, at a time when practically the whole Arab world was venting its fury against Anwar Sadat's policy of accommodation, was significant in itself. The visit proved, if further proof was actually needed, that both nations intend to make the best of the existing opportunities.

At this juncture, when passions throughout the Islamic world are so inflamed, it is essential for Israel and Egypt to give Arabs everywhere the impression that peace works to everyone's advantage.

By dealing with Israel on a civilized basis, rather than through war, Egypt demonstrated that the Israelis are not adverse to returning lands they captured in the Six Day War. Obviously, diplomacy is far more effective than war in achieving this end.

But beyond this, the opportunity afforded by open borders is immense. If both sides can display goodwill, generosity and flexibility, the barriers of mistrust will begin to crumble under the impact of normal day-to-day social intercourse, and the benefits of peace may become apparent to even the hard liners in the Arab camp.

There are extremely difficult problems on the horizon for Israel, Egypt and the Arabs. The talks on Palestinian autonomy on the West Bank will be arduous and bitter. Breakdowns in negotiations will inevitably occur. Unpleasantries will be exchanged. Tempers will flare. The radicals in the ranks of the Palestinians will attempt to sabotage the talks.

Yet all these very real—and dangerous—obstacles can be overcome if the negotiators from Israel and Egypt think in long-range terms, and if they discard dogmas, slogans and ideologies whose day has long passed.

This, then, will be the challenge facing Israel and Egypt in the year that lies ahead.

This, we presume, was the spirit that animated the talks in Cairo, on the eve of Passover, between Menachem Begin and Anwar Sadat.

"Once across the Red Sea, the Israelites, with Moses at their head, sang a song of praise to their kind Father in heaven." Both drawings are by artist Saul Raskin.

"God came to rescue the people. He made a strong east wind to blow over the sea. The water was divided and made a path through the middle of the sea."

Memories of seders long past recalled as Haggada recited

By TRUDE DUB

Forty years ago, writer Trude Dub arrived with other refugees from Hitler at a London railway station on the first night of Pesach. She now recounts her life as it unfolded through subsequent Seder nights.

Every year, on the first Seder night, while I try to listen to my husband's voice reciting the Haggada, my mind travels back over the years.

I am a child again, sitting at my parents' table, with grandfather conducting the ancient ceremony. The scenario rolls on. Now I am a young bride, with my husband by my side. The following year, my two younger sisters add their husbands to the family circle.

The picture darkens. I hear drum-beats and see jackbooted soldiers goose-stepping through the streets of my native Prague. The year is 1939.

Now the images start whirling round, quickly and crazily, like a kaleidoscope gone mad.

I see my husband and myself hurriedly packing a few belongings, like the Israelites of old. We embark on a hazardous journey.

"We were Pharaoh's slaves in Egypt and the Lord, our God, brought us out with a mighty hand and an outstretched arm. . ." intones my husband.

Miraculously, we cross the "Red Sea." Our families refuse to follow and remain behind.

Late on the first Seder night, exactly 40 years ago, we arrive with a transport of some 200 fugitives in London's Liverpool Street Station. But we have no Moses to guide us. Somehow, we get separated from the main group and stand, confused and forlorn, over our suitcases, with no money, no luggage, no home, not even a bed for the night. The only English word we know is refugee.

But the series of miracles that brought us from "slavery and certain death to freedom," does not end at Liverpool Street Station. Out of the dark night, a tall, fair man suddenly materializes and addresses us in several languages.

We understand the German version of "Can I help you?" We tell him our story and he directs us to a small group of men from the Jews' Temporary Shelter on another platform. They are surrounded by our fellow travelers.

We are led to the shelter and by the time we arrive it is midnight. The Seder ritual is over, but they find us food and a bed for the night. There are so many of us, they cannot accommodate us all under the same roof. So my husband is given a bed in a nearby Rownton House (a common lodging-house for people with no permanent abode).

I cannot sleep. I have forgotten how to. So, to kill the thoughts and fears racing through my tortured brain, I get up and march up and down three flights of stairs until the morning. This is the beginning of our wanderings through the desert. But the miracles are still with us.

We write to an Englishman whom we chanced to meet in Prague on the day of Hitler's invasion only two weeks earlier, and he invites us to stay with his family. So we "pitch our tent" in a village outside Birmingham.

Soon the longing for fellow Jews brings us to Birmingham, where we both find employment. My husband—a fully pledged pediatrician, about to open a practice in Prague just before our escape—becomes a factory worker and I join a hospital as a nurse-probationer.

The work is hard, the pay miserable. But we are young and proud to be earning even that little. Better than accepting charity. What we lack in food and comfort does not matter, position is unimportant and you are accepted for what you are.

Passover comes round again—our second in exile. This time, we are the guests of a kindly Jewish couple, together with fellow-workers from the factory—a solicitor from Vienna and a company director from Czechoslovakia. Tonight we all wear our best clothes and celebrate not only the escape of our forefathers from Egypt, but our own exodus.

"This is the bread of affliction," reads out our hosts. How well we know the taste and the bitterness of the herbs—symbols of hardship—and the taste of tears, represented by the salt water. But we are also aware of the sweet taste of charoset and wine and feel that the beastliness of war, raging around us, is at least partly balanced by human kindness.

I daren't think of former Passovers. They are buried deep down in one of the sealed compartments of my memory.

The ceremony is over. While we thank our hosts, they wish us to have our own Seder next year. "If not, we shall be happy to have you again with us."

And next year, indeed we have our own Seder. My husband gets an increase of 5 shillings a week and feels that on a wage of 2 pounds 10 shillings he will be able to keep me—in a style to which I must get accustomed.

Our first "home" together is a small, furnished bedsitter, dark and cheerless, next door to a communal bathroom and lavatory and two flights of stairs away from the kitchen. But we are happy to be together again.

We don't stay long in this place. The landlady tells us we use too much hot water for our baths and laundry and then "all this cooking. . ." No, she would rather have a business couple, out all day, who would send their laundry out.

So on we go with our wandering and pitch out tent in a similar establishment to the first one. What can you expect for the rent we are able to pay?

We move on—and on. Driven from place to place by the landladies, bombs or both.

By now we are becoming experienced exiles. Surprising what a banquet can be created from a few pennyworth of bones! Not only do we have the soup, but, if the butcher is in a generous mood, he leaves enough meat on the bones to give taste to noodles, rice or vegetables.

Soon we are able to rent two rooms. Our new landlady is a pretty woman of about 30, who wiggles her hips as she walks. She is followed at every step by a Pekinese who has the same kind of walk. Difficult to say who imitates whom.

And there we celebrate our third Passover in Britain, with ourselves as hosts.

We forget the war, forget that an unexploded bomb lies only yards away, forget the time and place, even try to forget the terrible stories of Nazi concentration camps. Tonight, we identify with our forefathers, who came out of Egypt.

"He brought us forth from slavery to freedom; from sorrow to joy; from mourning to festivity; and from servitude to redemption. Let us therefore sing a new song in His presence. Hallelujah," recites my husband in Hebrew.

As the war progresses, it becomes clear that there are not enough doctors in the country. One day we hear that foreign doctors are allowed to take up medical jobs. Our rejoicing knows no end. A few weeks later, we again pack our tent and move—this time to a medical job in Leicester.

And slowly our situation improves. Step by step we furnish a home of our own and celebrate our Passovers joyfully—still hoping that our families survived the Holocaust. But soon we know. For them there were no miracles.

But now I have a baby to look after, and a few years later a second. I must not look back. The world is still burning and raw, but my duties are with the living.

Passovers come and Passovers go. We always have guests at our Seder table and create our own family tradition.

The girls grow up and leave home. The elder one gets married. We now have a son and gradually acquire four grandchildren.

At last I can permit myself to travel back in time. The faces of my children and grandchildren brighten up the sad scenario of the past.

My husband sits at the head of the table and conducts the ceremony just like my grandfather used to do. And one day, our grandchildren will tell the tale of **their** remembered Passovers to their own children. The wheel is turning full circle.

Letters to the Editor

RUDE PERSONS SPOIL AN ISRAELI CONCERT

Thanks to a few persistently rude people, an evening, to which my husband and I looked forward to was spoiled.

On Monday, March 26, we attended a concert, together with some friends, at the O'Keefe Centre. It was sponsored by the Mizrachi Men's organization of Toronto to help their various charities in Israel. They brought together three of Israel's foremost entertainers for what was to be a "Taste of Eretz Yisroel."

Instead however, it turned out to be an evening of disappointment and embarrassment. We, together with our friends, felt thoroughly ashamed and disgusted at the behavior shown towards these entertainers who came here to bring us a little closer to Israel.

I never though I would see the day that an Israeli performer would be heckled and demanded to repeat a joke in English, rather than in Hebrew, but this is exactly what happened to Shaike Ofir. It didn't seem to matter to these people that most of his material was carefully selected to please everyone and that his program included jokes in English, French, Yiddish, and some Arabic. It also probably never dawned on them that maybe this joke couldn't be properly translated into English from Hebrew, without loosing some of its original meaning. There was nothing sadder to witness than Ofir pleading with these persistantly rude people to be patient and let him finish, so he could go on to something else.

Also, why is it that just because a performance is running a little late, that some people insist on getting up, trampling on and over feet in the dash to get their coats first.

There was really no need for this kind of behavior and outbursts. Lack of tolerance and selfishness on the part of a few, they marred, what might have otherwise been a very enjoyable evening.

And why all the commotion over whether or not a joke should be done in English or Hebrew anyway? Wasn't the evening supposed to be exactly what the program said: "A Taste of Eretz Israel?"

I feel that if this kind of reception and welcome we Toronto Jews extend to our Israeli performers who come here, then we deserve to suffer the consequences. I'm sure word will get around that we are not interested in what they have to offer. Then, we will lose a precious link with Israel.

To Ofir, and the other young gentlemen who came here to give us a glimpse of their bountiful talents, I apologize on behalf of my husband and myself, for we did appreciate what you tried to do, and that was bringing us all joy and closer to home in Israel. Thank you.

Mrs. Miriam Abbou
Downsview, Ont.

It would have been more appropriate if the Mizrachi tribute to Israel which took place at the O'Keefe Centre had been labelled a **Bitter Taste of Toronto**, rather than **A Taste of Eretz Yisrael.**

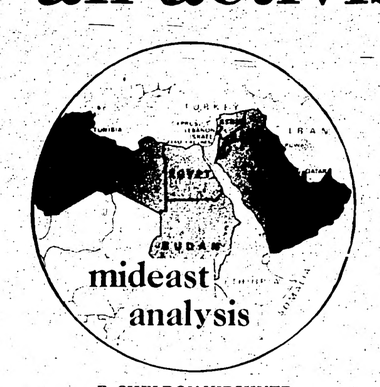
In all the years that I have attended performances at the O'Keefe Centre I have never come across an audience as rude and ugly as the one which attended the performance of Shaike Ofir and Zvike Pik.

A show which should have been a celebration in honor of Israel and the signing of the Peace Treaty became nothing more than an exhibition of the Toronto Jewish community's intolerance of the Hebrew language.

Those people who objected to Hebrew being spoken during the performance should not have come to a show called **A Taste of Eretz Yisrael**, for they only succeeded in leaving a bad taste in the mouths of the performers and the more interested members of the audience.

Sarah Burakowski,
Toronto

Washington, reacting to the Shah's downfall, is adopting an activist policy to prop up its allies in the Middle East



By SHELDON KIRSHNER

The United States has begun to adopt an activist policy in the Middle East that harkens back to the days of the Eisenhower administration. In its orientation and purpose, the policy is a fairly sharp break with the recent past. Washington is not about to send marines to the beaches of Beirut, as was the case in 1958, but it fully intends to establish a strong political and military presence in the area.

Washington's determination to back up its spheres of influence in the Middle East with military strength began to take shape after the downfall of the Shah of Iran. The process will undoubtedly be accelerated by the Egyptian-Israeli peace treaty, and by any future energy crisis.

In essence, the U.S. wishes to form an alignment of pro-Western nations in a region of immense geopolitical and economic importance. Egypt and Israel comprise the cornerstone of this embryonic alignment. American officials hope that Jordan and Saudi Arabia will eventually join. If the Shah had not been deposed, Iran would have played a key role in these developments.

It has been about 25 years since the U.S. attempted the formation of such a grouping of nations. President Eisenhower's secretary of state, John Foster Dulles, tried his hand at it in the early 1950s, but failed. He envisaged a Western alliance of Arab lands to contain the spread of Communist influence. The scheme foundered because the Arabs, particularly Egypt, were infected by the dominant ideology of the time, neutralism. Arab leaders, especially Gamal Abdel Nasser, feared that membership in an American-inspired alliance would compromise their freedom of action and retard their economic development.

Undaunted, Dulles conceived the notion of forming a so-called Northern Tier in the Middle East, consisting of Turkey, Iraq, Iran, Pakistan and, later, Britain. The U.S. itself refrained from joining, prefering to be a silent partner. The Northern Tier soon became known as the Central Treaty Organization (CENTO). CENTO's viability was short-lived after Iraq pulled out in 1958. Today, only Briatin and Turkey are members of the phantom alliance.

Even before CENTO unravelled, the American president, Dwight Eisenhower, coined the Eisenhower Doctrine. Inaugurated in 1957, its objective was to channel military and economic aid to friendly Middle Eastern countries. It, too, failed — on the practical and theoretical levels — because the Arabs regarded it as a veiled variety of imperialism. Eisenhower's drastic decision to dispatch marines to Lebanon in 1958, in response to a perceived Communist threat to Lebanon's territorial integrity, spelled finis to the Eisenhower Doctrine.

From approximately 1958 to 1977, successive U.S. administrations kept a fairly low profile in the Middle East, and the trauma of America's involvement in the southeast Asia contributed to that situation.

The seeds of change were sown by Anwar Sadat when he visited Israel and, in effect, opted out of the military dimension of the Arab-Israeli dispute, and indicated that his country's strategic aims paralleled those of the U.S. No more was Egypt to be a client state of the Russians.

The fall of the Iranian monarchy, together with recent Soviet gains in the Horn of Africa and Afghanistan, combined to sharpen the thrust of American policy in the Middle East. Washington had stood by almost helplessly, as pro-Soviet regimes were installed in Kabul and Addis Ababa. And, to the chagrin of the Saudi Arabians, the Carter administration had refused a request by Somalia for an arms package. But in the wake of the Islamic revolution in Iran, with all its sweeping ramifications, Washington decided to implement a visible policy of activism.

Its first test occurred recently, when a border war between Yemen and South Yemen, the world's only Marxist state, broke out. In itself, Yemen is of little significance to the Americans. But because its frontier is contiguous to that of Saudi Arabia, a vital U.S. ally, the Carter administration acted swiftly. In the last month, Washington has poured $400 million worth of arms into Yemen.

Before a ceasefire ended that conflict in the southern tip of the Arabian peninsula, Washington had ordered a carrier task force into the Arabian Sea to reflect its concern for the security of the Middle East and the Persian Gulf.

Late in 1978, as the Shah was tottering, Carter had announced that he would send ships to the Persian Gulf, but they were recalled.

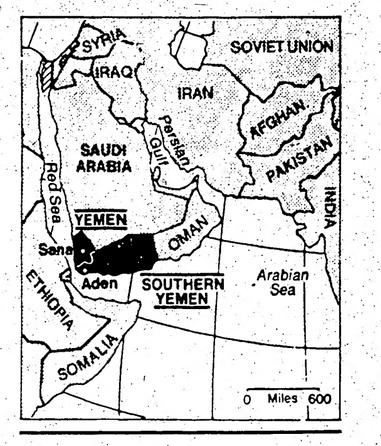
While that brushfire war in the Yemens was raging, U.S. Secretary of Defence Harold Brown visited the Middle East and repeated Carter's intention of buttressing pro-Western forces there. Brown, in talks with the Saudis, presented a letter to King Khaled indicating that the Americans were seeking a larger role, politically and militarily, in the Persian Gulf area. The secretary of defence disclosed, too, that the U.S. sought to expand its naval base on the Indian Ocean island of Diego Garcia, and to create a "quick strike force" of paratroopers and marines to be used in case of a request for help by Saudi Arabia or other oil-producing Gulf nations threatened by a Soviet-supported coup.

According to informed sources, the U.S. is also seriously considering the creation of a Fifth Fleet to supplement the Sixth Fleet based in the Mediterranean Sea.

At the same time, the administration is looking into the possibility of using the excellent port facilities in Haifa and Alexandria, Egypt, and the air bases in the Sinai Israel is due to relinquish by 1982. Even if the Egyptians do not permit the Americans to station their planes there, it is virtually certain that Cairo will co-operate with U.S. efforts to preserve stability in the area.

In an effort to strengthen Egypt and Israel, Washington is providing them with billions of dollars worth of military equipment. The U.S. has agreed to supply Egypt with equipment worth $2 billion, in addition to the $750 million in economic subsidies it already receives. Israel is supposed to get $3 billion for relocating its armed forces from the Sinai to the Negev, not to mention the $1.8 billion package of aid and grants it has received for the last couple of years.

In the meantime, Washington will have to work extremely hard to overcome the serious obstacles that block an overall pro-Western alignment in the Middle East — the unsolved Palestinian problem and the present alienation of Jordan and Saudi Arabia from the administration's peace process.



(IPPA photo)

U.S. Secretary of Defence Harold Brown [near window] discusses strategy with his Israeli counterpart, Ezer Weizman, in plane over Negev.

Letter to the Editor

'Weizmann, World Jewish Congress not the first to request the bombing of Auschwitz camp'

I would like to make the following comments to your article "Allies' failure to disrupt Auschwitz operations" etc. (March 29) as it is not true that Chaim Weizmann or Dr. Riegner of the World Jewish Congress were the first to request the bombing of the Auschwitz camp or the railways leading to the camp.

In May 1943, the Nazis had begun already mass deportation of Hungarian Jews to Auschwitz. Accustomed already to annihilation tactics, the world at large took little notice. I was at the time executive director of the Vaad Hahatzala of the Union of Orthodox Rabbis of the U.S.A. and Canada, with headquarters in Switzerland. As may be known, this was a relief organization whose aim was to rescue as many Jews as possible from the hands of the Nazis. We were especially successful in the rescue from Theresienstadt concentration camp of 1,200 Jews who were brought to Switzerland during the war. Our organization also took part in the rescue operation of approximately 1,600 Jews who arrived in Switzerland in 1944 from Hungary via Bergen-Belsen.

One Friday morning in May we received a coded telegram from Czechoslovakia, from Rabbi Michael Ber Weissmandl, who was well known for his work in the underground. We learned later that the telegram had been sent through the intermediary efforts of a minister of the Czechoslovakian cabinet since at that time all Jews had either been deported or were in hiding. Since we did not have the exact key to decipher the code, we spent about 10 hours translating the content of the telegram. Rabbi Weissmandl informed us, that 60,000 Jews were transported weekly to Auschwitz where they were all exterminated. These transports however, could be delayed by at least six months by the bombardment of two strategic bridges whose locations were indicated in details in the telegram.

Prompted by the urgency of the situation, Rabbi Yitzchok Sternbuch, the president of our organization, travelled by train to Bern (capital of Switzerland) on Friday evening, although it was already Shabbat, to meet together with military attaches of Great Britain, U.S.A. and USSR, who incidentally were already asleep at this late hour and had to be awakened. All three promised to deliver the content of the telegram to their respective authorities.

The Russians never favored us with a reply. The Americans informed us that the bridges did not lie within their territorial sphere of operation and the English sent us the following response: "We are conducting the war on a strategic and not a humanitarian basis." (sic!!)

How many thousands of Hungarian Jews could have been saved if the English had thought of more humanitarian considerations? I doubt very much if we would have received the same answer if it had been a question of English citizens rather than Hungarian Jews.

Herman Landau,
Montreal

Making the Holocaust the single focus of Judaism while neglecting other matters is to court danger

By RABBI HOWARD JOSEPH

Scarcely a day goes by without some reference to the Holocaust. A flood of books, articles, films and television programs as well as projects and memorials seem to form the centre of so much activity. Courses in universities and high schools draw large registrations. From national programs to local community memorials time, energy and money are available to make all this possible.

We are fascinated by the Holocaust while being terrified; attracted to it while horrified by it. The Holocaust casts a long and dark shadow—it is a black event, not unlike a "black hole" in space that hides an exploded star. We are told that these "black holes" conceal great energy and light behind them, unable to be seen because of the density of gravity that holds back the light. We seem to be searching to recover the light behind the cloud of the Holocaust.

Our goal is to understand how it happened and especially to recover, for our own self-understanding and for posterity, the great light of Jewish civilization that was extinguished with the destruction of thousands of communities in Eastern and Central Europe. Heretofore, these had been the centre of our people.

We are also told we must remember. Remember not only that which was destroyed but the event itself—the enormity of the crime, the threat against our survival which has not yet ceased, and the rejection of the moral and spiritual values of civilized society which the perpetrators embodied.

With the above activities there is little room for dissent. However, there is a danger of overworking the Holocaust. In what way? The Holocaust becomes overworked when one tries to build Jewish identity on it alone. When this happens, Holocaust-ism replaces Judaism.

The intense interest is understandable. The Holocaust is fresh in our minds. Numerous survivors are thankfully in our midst. The Holocaust is also clear—its evil and danger obvious to all. It evokes deep emotions, and generosity in support of Jewish survivalist causes—especially Israel. In addition, the confusion over problems of Jewish identity in a modern secular society makes a positive Jewish identity difficult to define. Jewish values, theology, and philosophy require patience and, even then, often yield concepts that are vague and unappealing except to the few.

The focus on the Holocaust is also understandable from the perspective of the psychology of Jewish tradition. For us, history has always been central to our self-understanding. We continue to remember events of thousands of years ago. These events have shaped our consciousness and faith since we became a nation. We have always stressed our history as the basis of our faith, values and identity. Why then is there a danger in this Holocaust-ism?

Because after all is said and done we must say a resounding "no" to it! The Holocaust is a totally negative event. We must hope and act to insure (if that is possible) that it never happens again. It is important, even central, for our sense of survival that we not allow it to fade from our minds. In planning for the security of Israel as well as Jewish communities everywhere, it is an essential ingredient shaping our approach.

However, we have a prior problem. How do we encourage Jews to want to survive as Jews—to feel positive worth in being Jews? As the centre of Jewishness, the Holocaust can easily frighten away Jews from identification and commitment. If being Jewish is a disaster scene, if the meaning of being Jewish is exhausted in suffering, then we can hardly expect Jews not to run away. It is only a sense of positive worth as Jews, of the importance and even preciousness of our existence as Jews that can inspire Jews to want to continue Jewish destiny in the face of catastrophe.

Traditionally, it was not the disasters that were at the centre of our consciousness but, rather, the overcoming of those challenges to our existence. It is the amazing survival that we celebrate—overcoming Pharoah and Egyptian bondage, Haman at Purim time and Antiochus during the Maccabean era. We celebrate redemption with appreciation before God. When the Bible sometimes reminds us of the slavery aspect without the subsequent liberation it is usually for ethical purposes: do not impose on others—the weak, the stranger, the widow and orphan—that which you suffered and know to be painful.

We are directed by tradition to remember many things. Those items in the Torah with expressions related to **Zakhor** are understood as yeilding the obligation to continually remember them, that is, always, each and every day. Some prayerbooks list these remembrances following the daily morning service. The vicious attacks by the Amalekites upon our ancestors as they left Egypt and subsequently though the wilderness wanderings must be remembered—certainly foreshadowing our concern with the Holocaust.

This concern, however, is easily outbalanced by the fortunate events, those which reveal God's gracious guidance of the people: the Exodus, the Revelation of the Torah at Mt. Sinai, the Sabbath as the goal of daily living and the incarnation of the social and religious program of Judaism, and Jerusalem as the centre of our dreams. All of these must be at the centre of awareness: not only calamity but the redemptive foundational events that focus our attention towards the aspirations of a free and creative people.

It is also important to correct one other related tendency—the portrayal of Jewish history as one of blood and tears, characterized completely by disaster and tragedy. This is not true to the facts. In general it can be said that despite the periodic catastrophes that brought to an end the bright periods in our history, there were those bright periods.

Between catastrophes, wherever Jews lived they lived as well or better than most of their contemporaries. They were usually grateful for being Jews endowed with a way of life that gave meaning and dignity despite the insecurities of exile. Their morale was generally sound and they normally resisted the escape hatch offered by apostasy.

Finally, despite the tragic elements, Jews survived. Many other nations did not; that is one way to end the suffering of a group. We learned, however, that if a people aspires to longevity it must endure great challenges to its survival. The striking fact of our history is not the suffering but the endurance through and beyond the suffering.

In our time we are unsure of that survival, strangely enough, in lands that are free from suffering. Our challenge is to promote a positive Jewish identity and commitment to Jewish survival that is based on a sense of meaning and purpose in Jewish living. The Holocaust cannot do that job for us.

Rabbi Joseph is spiritual leader of the Spanish and Portuguese Synagogue in Montreal.

A chilling tale of 'chometzdiker bronfen' on Pesach long ago

By J.B. SALSBERG

And so, my dear friends, after a long winter, we have at last reached the wonderful holiday of Passover.

What a cheerful occasion Pesach is! It celebrates our legendary liberation from slavery in the ancient land of the Pharaohs and our emergence as a nation of free people.

Passover means, of course, the joining of families around the ceremonial Seder table and the collective recitation of the dramatic miracles that resulted in our exodus from Egypt. But the traditional rules that govern the observance of Pesach also place rigid restrictions upon us.

One of the central restrictions prohibits the consumption of chometz during Pesach and permits the preparation and consumption of unleavened matzos only. That proscription is also extended to all other foods and drink products that are considered to be chometz. And it is this restriction that led to the chilling tale that I want to tell you now.

Why, you will ask, do I feel impelled to tell the unhappy story on this happy occasion? My mother, of blessed memory, told it to me on a Passover night and I've long felt the desire to put it on paper if only to preserve it for the collective memory bank of future generations.

What I am about to relate happened almost a century ago in my maternal birthplace of Lagov, a small shtetl in the heart of Poland and I vouch for its authenticity. I will, of course, not mention the names of those involved in the tragic event although all of them have long ago gone to their reward.

At that time, about a century ago, some minority groups already questioned the traditional, Orthodox lifestyle that had dominated Jewish life for a thousand years and more. But the overwhelming majority of world Jews that lived in Eastern Europe, especially in countless small towns, the traditional mold held fast and secure. That was certainly true of shtetlech as Lagov.

Well, it came to pass, away back then, that the happy Pesach season was fast approaching and the folk of Lagov were busily preparing the great event. Every Jewish house was undergoing the annual chaos of dismantling, cleansing and scouring and, then, the wondrous reassemblement for the regal celebration of Pesach.

All matzos were, of course, baked right in the town. Passover wine was, unquestionably, kosher since it was made of raisins right at home.

Some families may have purchased Kosher grape wine from the larger, nearby towns. But for the majority it was home made, kosher raisin wine. The tantalizing red beet borsht was also domestically produced. Everything else was available under the rigid supervision of the local rabbi and his aides.

But what of pesachdiken bronfen? There was no distillery, legal or illegal, in the town. One or two local storekeepers usually brought into the town the small amounts of Passover liquor that were required. But on this ill-starred occasion an unusual thing happened.

There was a person in the town who was not considered to be a paragon of virtue. Nevertheless, no one would have suspected him of the heinous crime he committed.

He had bought, he told people privately, a quantity of pesachdiken bronfen in the nearby city at a bargain price and therefore offered his stuff at a greatly reduced price. He seemed to have had no difficulty in disposing of his stock. Why should any Jew even have suspected that another Jew was capable of offering chometzdikn bronfen on Pesach? Indeed, no one did suspect.

But during "Chol-Hamoed" (the break between the initial and final days of Passover), merchants who had visited the large town brought back horrifying news. The so-called pesach liquor that had been sold by the local individual was not kosher but was chometzdiker bronfen stolen from a liquor wholesaler in that city.

The town was thunderstruck. Such a crime! Yes, and such a sin committed by local families! Even if inadvertently, a sin, a serious sin nevertheless. Lord help the town's Jews. Who knows what punishment may befall the community! Gevalt, Gevalt!

The culprit was brought before the rabbi. A special rabbinic court was promptly set up to deal with the unthinkable crime. The culprit threw himself at the mercy of the Bet Din. He admitted that he had bought the liquor from Jewish professional thieves in that city but, he insisted, they assured him that it was kosher le'Pessach. How could he suspect other Jews of exposing God-fearing people to the terrible sin of drinking chometzdiker bronfen on Pesach?

The verdict was a severe one. The guilty one was placed, for a given period, beyond the pale of the Jewish community. A Cherem (anathema) was pronounced. The town was in mourning.

On the first Saturday, the guilty one prostrated himself on the ground at the entrance to the synagogue. Fear-ridden Jews stepped over him but he pleaded loudly for the people to step on him, to spit on him, to curse him so that he may expiate his sin.

It was like Yom Kippur in the town.

After the allotted period the cherem was duly lifted since he had atoned and had suffered enough. But he was a broken man, a ghost of his former self. May his soul rest in peace.

But, my dear readers, don't let this disturbing tale interfere with your enjoyment of Passover. After all, it's the wonderful festival of our liberation from bondage. So, lechayim! Chag sameyach!

National News

PUBLIC SPEAKERS

Diane Flacks [second from left] won Associated Hebrew Schools' recent junior high public speaking contest. In second place was Dafna Lorber [third from left]. Others are the runners-up and the judges.

THE BIG SPLASH

Community members make a big splash at The Joseph E. and Minnie Wagman Centre, 55 Ameer Avenue. People come to the pool every Wednesday to swim and to exercise, from 7:30 p.m. to 8:30 p.m.

Crowded Ottawa day schools search for a new city site

By RUTH KAHANE

OTTAWA—

A continuing expansion in Jewish day school enrolment is causing pressing problems for the Ottawa Jewish Community Council.

About to celebrate its 30th anniversary, the Hillel Academy day school—jointly housed at 151 Chapel St. with the community council offices, the Jewish Community Centre and Beth Shalom Synagogue—is bursting the seams of existing facilities.

The need for two more classrooms in the central branch of the school is expected by September 1979. But Jewish community council president Gilbert Greenberg says the centre cannot give up any more space for classrooms without seriously curtailing its own program potential, which may mean the council will have to move its offices out of the centre to make way for the expansion of the school.

The school, now housed in two branches—the central and the west end at Agudath Israel Synagogue on Coldrey Street—has a current total enrolment of 345 sfudents and a teaching staff of 45. Last year's increase of 35 students is expected to be repeated in the coming school year, boosting the total enrolled to 380.

The need for a new combined facility to house both central and west-end branches of the school has been the established top community priority since a think tank held by Ottawa's top leadership in September 1978. A committee has been exploring site and building alternatives, but no immediate solution is on the horizon.

According to Greenberg, who also heads this committee, a wide range of possibilities are being pursued. These include the locating and buying of a vacant 10 to 15 acre site to build a campus-style Jewish community complex, with the school building as the first priority. As well, the council is exploring the idea of buying an existing building to relocate the school.

Greenberg says the search committee plans to hold a meeting with the Ottawa Board of Education, following the recent release of the Ontario Government Green Paper for the maintenance of schools experiencing declining enrolments, based on the hope that the shutdown of several schools in the Ottawa-Carleton area may open up as a possible site.

One of the most difficult questions concerning the new facility is where it should be located since Ottawa's Jewish population has become widely dispersed throughout the city and currently there is no real "centre" of the community.

A recent study done by the Ottawa Talmud Torah Board isolated the intersection in the city (Baseline-Merivale Road) most accessible to the largest number of elementary-age children in the community, however Greenberg says the committee is not confining its explorations to that area, and is looking at anything on the span of the Queensway from Bayshore to Ogilvie Road, though it does favor a west-end site.

In an interview, Greenberg expressed mixed feelings about the feasibility of building a new Jewish community complex—one that would eventually include athletic and social programming facilities as well as the school—in the west end of the city.

He said he is "not convinced there are enough people in the West End . . . I don't think programs and facilities there could compete" with professional facilities located throughout the city. "People don't want to be restricted when they can go to a professional facility."

Based on his experience as president of Minto Construction Ltd., Greenberg said building a swimming pool, for example, presents a very high cost for how much it is actually used. "We can't afford that kind of luxury."

It is also predicted that financing would be the most concrete hurdle to surpass in a new community complex project. Greenberg said the total costs of the project would "not exceed $3 million," and that the project could not begin until they are assured of pledges to cover at least half.

In answer to the immediate problem of finding more space for Hillel Academy, Greenberg says the community council will have to make a decision by the first of May.

"If a new school is in sight by that time, even if we will not be able to take possession for a year, we will have to get along as best we can until re-location takes place. Failing that, we all agreed that the school is to take precedence and the least disruptive option is to find quarters for the Vaad elsewhere."

POSTPONEMENT

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CANADA

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The Feast of the Passover has come down through the ages almost unchanged by time. The depth of its religious significance has never been lost, and for Jews everywhere it is a time of thoughtful contemplation, prayer and celebration.

I extend my warm best wishes to the Jewish community in Canada as you celebrate this joyous occasion.

P. E. Trudeau

Pierre Elliott Trudeau

Ottawa,
1979.

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Organizations and People

what's new

By MIRIAM HERMAN

PESACH FESTIVITIES

Saturday April 14 is a busy evening for holidayers wishing to extend festivities beyond the second seder:

The Labor Zionist Alliance (Farband) celebrates its traditional third seder that night at 14 Viewmount Ave. at 8. Guest artist is Hebrew-Yiddish folksinger Sarah Hertzberg. Arranged by the cultural committee of LZA and the B. Borochov Branch 124, the program features a specially prepared Haggada. For reservations call 636-4021.

Total Living for Singles holds its kosher-le-Pesach dance at 8:30 at Beth Emeth Bais Yehuda's Fischstein Hall. Refreshments include a wine bar. Meanwhile, at the same synagogue, the Young Adults group (18-25) presents a disco dance at 9, complete with disc jockey, in conjunction with Beth David B'nai Israel Beth Am.

LIBERATION CELEBRATION

On the 15th, the Bergen Belsen Survivors of Toronto commemorate the 35th anniversary of the liberation of the Nazi camps at a program at the Borochov Centre, 272 Codsell Ave. Starting at 1, the commemoration includes a candle-lighting ceremony, a guest lecture from Rabbi Irwin Witty, executive director of the Board of Jewish Education, and ghetto songs interpreted by Jennie Eisenstein.

GENESIS TO GENETICS

That evening at 8:15, the contemporary affairs institute of Beth David B'nai Israel Beth Am delves into the controversial arena of genetics. The symposium, entitled **Genesis to Genetics**, presents Dr. Louis Siminovitch, department of medical genetics at the University of Toronto; Bernard Dickens, Faculty of Law, U of T and Rabbi Albert Pappenheim. That's the 15th.

PEACE, SHALOM, SALAAM

Celebrate the Egypt-Israel peace accords and the 31st anniversary of the Jewish state with the New Fraternal Jewish Association, on the 10th. Keren Hayesod shaliach, Lt. Col. Yonah Gazit, and folksinger Ruth Slater mark the festivities. The celebration begins at 8:30, at 121 Overbrook.

SENIORS' I.D.

For a nominal fee the Centre for Creative Living provides any senior citizen with a list of merchants participating in its discount plan. An I.D. card is provided. For information phone the centre at 630-3200, or drop in to 15 Hove St., one block west of Bathurst, north of Sheppard.

HOLOCAUST WORKSHOP

Psychiatrist Henry Fenigstein conducts another in his series of workshops for Holocaust survivors and their children. The next weekend session runs April 21 and 22, from 9-4, at 2787 Bathurst. For information call 787-5331, Monday to Fridays, 10 - noon, or 2-4.

ECOLOGY MIKVA

Leave it to California Jews to come up with an ecology-minded mikva. Shaarei Tzedek in North Hollywood has taken advantage of the omnipresent San Fernando sun to creat a solar-heated ritual bath. Panels heat the water to a comfortable 100 degrees, with electric power compensating for rainy days.

ZAGLEMBIER LADIES

The ladies auxiliary of the Zaglembier Society recently marked its 25th anniversary at a dinner-dance at Beth Torah Synagogue. Through its annual tea, luncheon and card night, the auxiliary raises funds for projects in Israel like the Tel Hashomer and Hedera hospitals.

ISRAELI TIDBITS

Economists have estimated that since the establishment of the Jewish state—from May 15, 1948 to Dec. 31, 1978—the price of goods and services in Israel has increased 5,229 times. . . . Almost 1.2 million tourists visited Israel in 1978, a record year. More North Americans than ever before visited the country last year, a total of 332,000—a 6% jump over 197[illegible]. . . . Many of those tourists were conventioners. Israel was the site of 137 international conventions and congresses in '78. . . . Briefacts, a monthly bulletin published by the Labour Zionist Charitable Foundation in Montreal, has released some interesting statistics from a February poll. A majority of respondents, 64%, think it is permissible for Diaspora Jews to criticize the Israeli government, with only 8% believing this should not be done publicly.

A WOMAN OF VALOR?

Statistics revealed in a recent issue of the American magazine, **Lilith**, also prove to be startling. Looking at women working in Jewish social agencies and federations, the publication discovered that "1.5% are "lower-level" workers, compared to 22.6% of the men; 5% of the women earn $20,000 or more, while 57% of the men do. "Men take on community work as a career," the magazine says of management attitudes, while women are viewed as taking on community work "out of the goodness of their hearts."

SINGLES WEEKEND

Total Living for Singles is planning a spring retreat of sorts in the Catskills for May 11, 12, 13. The weekend takes place at Brown's Hotel. For further information about the trip call 636-7047.

TELECOLLEGE

Seneca TeleCollege is offering a timely course for students interested in embarking "upon a personalized, meaningful adventure into the Canadian election process." The four-week, mini-series begins the week of April 16 and space is limited. For information on registration procedures call 491-2027.

Some Sephardic recipes for Passover

The following are Sephardic favorites for Passover meals.

SEPHARDIC RECIPES

Charoset

1 pomegranate, peeled
2 apples, peeled (sweet, 1 sour)
1 cup mixed chopped nuts
pinch of ginger
pinch of black pepper
¼ cup red-wine mixed with ¼ cup vinegar

Grind pomegranate and apples.
Add mixed nuts, ginger and black pepper and mix everything together thoroughly.

Spinach Soup

1 pkg. chopped spinach
1 pkg. chopped fresh parsley
1 medium onion, diced
3-4 shallots, chopped
Marrow bones
2 pieces flanken
Meat balls (recipe follows)

Cook flanken and marrow bones in 3 quarts water for 1-1½ hours.
Skim top of soup.
Add meat balls made by mixing together: 1 lb. minced meat, 1 minced onion, 2 small grated potatoes, salt and pepper to taste, and 2 tblsps. matza meal.
Form into small balls.
Cook for another hour.
Remove meat balls, and add spinach, parsely, diced onions and shallots.
Cook for 35 minutes.
Return meat balls to soup just before serving.

Eggplant Stew (6 servings)

½ cup oil
1 large eggplant, peeled and cut into ¼" circles
1 large onion, diced
¼ tsp. black pepper
2 lbs cubed beef **or** veal, **or** mixture of both
½ cup cold water
½ cup tomato sauce

Fry eggplant in oil until brown on each side, remove from pan and place aside.
Fry diced onion with black pepper in remaining oil until golden.
Add meat and ½ cup cold water.
Cover and cook on medium heat for 1 hour.
Add fried eggplant and cook for another half-hour.

Spinach Stew (6 servings)

1 pkg. fresh spinach
2 pkgs. fresh parley
1 medium onion
¼ tsp. black pepper
2 tblsps. oil
2 lbs cubed beef **or** veal **or** mixture of both
1 cup cold water

Chop spinach, parsley and onion very fine.
Add black pepper and fry quickly in oil.
Remove from pan, and set aside.
Add meat to oil in pan, together with cold water.
Cover and cook on medium heat approximately 2 hours. Keep checking to be sure that water does not evaporate, and add more water if necessary.
After 2 hours, add fried vegetables, and cook for additional 20 minutes.
Optional: Fresh lemon juice may be drizzled on stew before serving.

Celery Stew (6 servings)

Same recipe as Spinach stew, but instead of spinach and parsley, substitute:
1 bunch celery, cut in 1" lengths
1 bunch fresh parsley, chopped fine

Other ingredients and instructions as for spinach stew.

Spinach latkes (approx. 15 latkes)

1 pkg. fresh spinach, washed, dried and chopped fine
4 shallots, chopped fine
5 large eggs
Salt, pepper and garlic powder to taste
¼ cup matza meal
Oil

Mix together spinach, shallots, onion and eggs.
Add seasonings and matza meal.
Drop by tablespoon into hot oil.
Fry on both sides until golden.
Drain on paper towelling to absorb excess oil.

Steamed Rice (Approx. 6 servings)

2 cups long grain rice
4 cups cold water
2 tblsps. salt
1 tblsp. lemon juice
1 tblsp. oil

Place all ingredients in pot and bring to boil on high heat, stirring occasionally.
When rice is soft, pour into colander and rinse with cold water.
Return rice to washed pot, to which you add oil.
Cover and cook for 15 minutes on medium heat.
Reduce to simmer until ready to serve.

Fillets of Sole (8 servings)

2 lbs. fish fillets, washed and patted dry
Matza meal seasoned to taste with salt and pepper
3-4 beaten eggs

Cut washed fish into 2" to 3" pieces.
Dip in seasoned matza meal and then into beaten eggs.
Fry in hot oil until golden brown on both sides.
Drain on paper towelling.
Serve cold with tossed salad.

Tossed Salad Dressing

1 large green pepper, 4 tblsps. oil
1 large cucumber, 4 tblsps. lemon juice
5 shallots, salt and pepper to taste
1 head lettuce
2 pickles
3 tomatoes
8 large radishes

Cut all vegetables into very small pieces, and toss with dressing ingredients. Serve chilled.

(Irvin Mintz photo)

This 19th century Passover table will be on display at Beth Tzedec's museum until after Pesach. The Silver Seder plate is from London, England, and is made after an English piece, circa 1793. The hand-made Elijah Cup was manufactured in Italy.

Walnut cookies (Approx. 2 dozen)

½ egg whites, stiffly beaten
1 cup sugar
2 cups coarse-chopped walnuts

Gradually add sugar to stiffly beaten egg whites.
Add walnuts.
Drop by spoonful on greased cookie sheet.
Bake at 325° for 15-20 minutes, until done.
Cool on rack.

Walnut cake

5 eggs, beaten
1 cup sugar
⅓ cup potato starch
⅓ cup matza meal
pinch salt
1 tblsp. lemon juice
1 cup ground walnuts

Mix together all ingredients in order given.
Bake in a greased 12½" x 9" pan at 350° for 1 hour.

...about people

Author-Rabbi Immanuel Schochet

Two rabbis have published books recently. Rabbi **Immanuel Schochet**, spiritual leader of Kielcer Congregation and professor of philosophy at Humber College, has had released an English biographical volume, **The Great Maggid**, as well as an analytical work in Hebrew on the same subject, **Maftechot LeTorat Hamaggid**...Meanwhile, **Joseph Carmi**, dismissed from his pulpit in Peterborough after four years service, turned his pen to fiction, with a novel entitled **Who's After The Rabbi?** Released by Webber Publishers in Ottawa, the book has autobiographical roots, dealing, with a fictitious community in Wisconsin.

* * *

Diminutive **Molly Picon**, who initiated her stage career at the age of five in vaudeville, is as vigorous and irrepressible today, almost eight decades later. The 81-year-old actress, gem of the Broadway hit musical **Milk and Honey**, made her first Yiddish appearance in 20 years when she starred in a retrospective at New York's Queen's College just the other week. The musical interlude, **Hello Molly**, featured songs from some of the 40 Yiddish productions penned by the actress' late husband Jacob Kalich. Not only that — Miss Picon has completed a book centring on her six-month tour of DP camps in Europe in 1946, **The Sound of Laughter**. It is scheduled for release in the fall.

* * *

The Jewish Theological Seminary, at the spring meeting of its board of overseers in New York this month, honored Torontonian **Morris Kaufman** for the establishment of a scholarship in his and his wife Rose's name. The fund will help cover spiralling tuition costs for needy students.

* * *

Jewish cadets at West Point Academy have had their prayers — for a chapel of their own — answered. Seagram & Sons Chairman **Edgar Bronfman** donated $1½ million to a fund for construction of the house of worship and an adjoining museum and gallery devoted to Jewish American history.

* * *

And, on the subject of American history...the debate over **Christopher Columbus'** Jewish roots has been renewed in the March issue of **Midstream.** Attorney and amateur biographer **Charles Alperin** argues that Columbus delayed the departure of the Nina, Pinta and Santa Maria, because the voyage was set for Aug. 2, 1492, Tisha B'Av, the day of mourning over the destruction of the Temples. Analyzing the Columbus enigma, he notes the explorer's extensive Jewish associations, his use of Jewish phrases and references, his mystical signature and his family name change. Alperin concurs with an 1890s Spanish scholar that the discoverer of America was a Marrano, or Converso, whose Jewish origins were concealed.

* * *

Canada's first human genetics centre — integrating clinical, academic and research activities — will be headed by Montrealer Dr. **Leonard Pinsky** at McGill. Dr. Pinsky is presently director of the cell genetics laboratory of the Lady Davis Institute for Medical Research at the Jewish General Hospital, a position which he will retain.

* * *

Sculptor **George Segal** almost ended up with a life-size statue of Abraham and Isaac on his hands when his work was rejected by Kent State University as a memorial to the slaying of four students by Ohio National Guardsmen. The university's board ruled that the piece—a depiction of the biblical sacrificial scene —was "inappropriate," so the sculpture was grabbed up by Princeton University's Art Museum, where it will be on permanent display.

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Recent Hadassah-WIZO conference stresses centrality of Jerusalem to the Jewish people

By VIVIEN SHARON

TORONTO —

The signing of the peace treaty between Egypt and Israel gave a new perspective to the word shalom, Nick Simmonds, director of communications, Canada-Israel Committee, told an audience of both Jews and non-Jews at the Four Seasons Yorkville hotel recently.

"For the first time in the history of the Middle East conflict, there is a state of peace between the largest, most populous and militarily powerful Arab country and [illegible] Israel."

Having studied the text of the treaty and its various annexes, Simmonds, who was the first of two guest speakers at the sixth annual Interaction day sponsored by Hadassah-WIZO of Toronto referred to it as "awesome."

"...The opening of borders, exchange of populations, establishment of cultural agreements, free economic interchange, ending of hostile propaganda, ending of economic boycotts...open up new vistas for the people of both countries."

Directing his remarks to the 225 people in attendance, half of whom were representatives of various church and service groups, he conceded that many have probably been influenced by a 30-year-long campaign of pressure, indignation, threats and appeals.

Focusing his comments on the theme of the conference, Jerusalem, which was introduced by a 25-minute film, he outlined the city's importance for the three monotheistic religions — Christianity, Islam and Judaism.

Commenting on the significance of the city for the Jews, he remarked: "Jerusalem has always been historical, spiritual, physical, cultural and visceral. From the time of King David, it has been the most profound expression of the Jewish people's development into a people, nation and state."

Elaborating on the multicultural flavor of present-day Jerusalem, Simmonds, who is a graduate of political science and international relations of Jerusalem's Hebrew University, said: "Jerusalem is an enormous cultural mosaic with literally hundreds of religious denominations, co-existing amicably."

And, according to the latest census figures, the Arab population is growing substantially. There are 375,000 people in Jerusalem, of which 70% are Jewish, and 30% equally divided between Moslem and Christian Arabs.

The second speaker, Lynne Gordon, broadcaster and chairperson, Ontario Status of Women Council, summed up her impressions of her recent trip to Israel by saying: "When you become friends with these people, you become friends with all people."

Admitting to being a somewhat "naive" Jew, she expressed surprise at the wealth of information poured into her. "Everybody in Israel is so informed!" exclaimed the ardent feminist, who compiled and broadcast 40 programs on Israel for Toronto's radio station CKEY.

Nancy Stunden, a representative of the Christadelphian Church, admitted that the interfaith encounter was a positive step in bridging the gap between Canada and Israel. "It made us feel a common understanding with Israel."

Her thoughts were similarly confirmed by Shirley Allen, president of the Junior League of Toronto, and Rev. Gordon Lapp of Humbercrest United Church, who said that it was a "friendly and open exploration of minds."

The Hadassah-WIZO Organization of Canada, which has 17,000 members, assists the needy, indigenous population of Israel by sponsoring health, education and social welfare services; provides special services for women and children from day care to clubs, vocational training and guidance; encourages Jewish and Hebrew culture in Canada, and cooperates with other organizations in the promotion of Canadian ideals of democracy.

Participating in the program were Barbara Levy, president of Hadassah-WIZO of Toronto; Pearl Greenbaum, public affairs chairman, and Esther Matlow, past president.

(Leo Hausman photo)

Lynne Gordon, writer, broadcaster and feminist [left] was one of the speakers at Hadassah-WIZO's sixth annual Interaction Day. From left: Joyce Rosenberg, Barbara Levy, Hadassah's Toronto president, and Pearl Greenbaum, the public affairs chairman.

Renegotiate contract, teachers are asked

By BARB SILVERMAN

TORONTO —

Teachers at the Community Hebrew Academy of Toronto say they are surprised to find they have been asked to re-negotiate their contract for the next year.

Sources say the executive of the teacher's association had previously indicated they would have stayed at the status quo, rather than asking for better conditions and subsequently the re-opening of negotiations.

In the present agreement a clause stipulates that either side (the board or the teachers' association), has the option to re-open negotiations for the following year's contract. And too, it states that if negotiations are not re-opened, the present conditions continue to prevail.

The board of CHAT has opted to take advantage of this clause, thereby opening the door for teachers to demand higher wages, better job security and fringe benefits. Ultimately, teachers say if this happens, it will bring the burden on parents to come up with extra cash.

David Rotenberg president of the CHAT board says the board wants to make some changes, but declined to comment any further.

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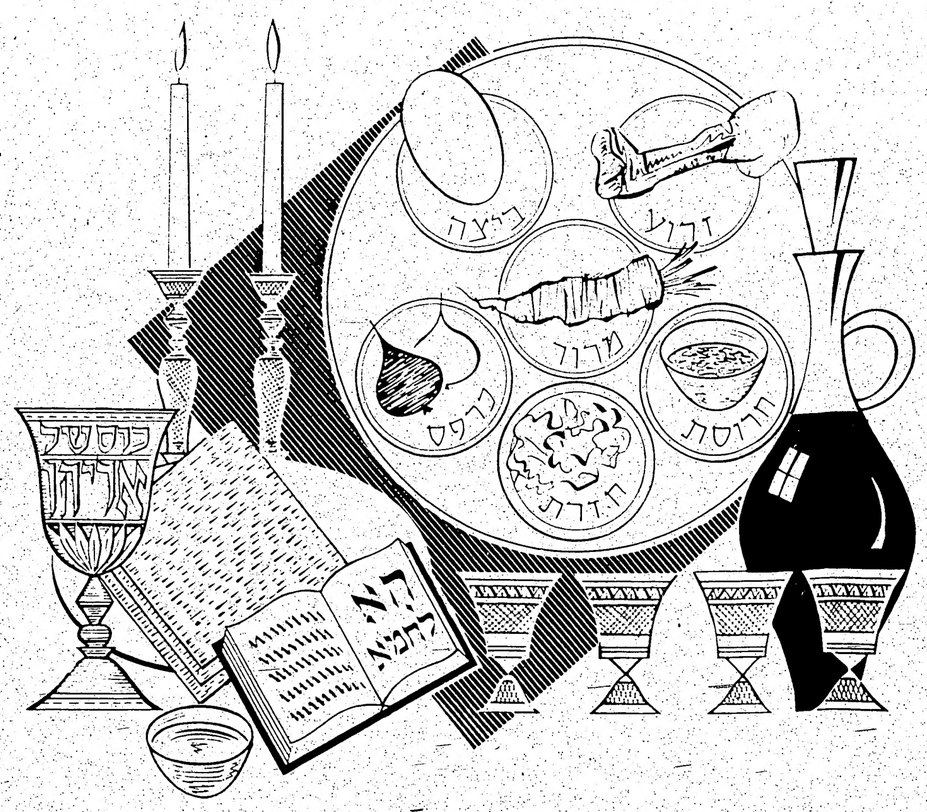

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AWARDS

Mrs. Jonas Plaut plants a congratulatory kiss on the cheek of her son, Rabbi Gunther Plaut, after he was presented with the Ben Sadowski Award of Merit at the annual meeting of the Toronto Jewish Congress. Mrs. Plaut is 89 years old. At left, Rose Wolfe, Toronto Jewish Congress president, is flanked by Aaron Brotman and Michael Florence, both of whom won leadership development awards.

The Masada story is seen as perhaps concealing truth

By MOURA WOLPERT

HAMILTON — Did the Jews of Masada really commit mass suicide in the year 73 C.E. rather than allow themselves to fall into the hands of the Romans? And could the story as told by the ancient Jewish historian Josephus, the only source we have, perhaps be a cover-up for what actually happened?

Albert Baumgarten, an assistant professor in the department of religious studies at McMaster University, posed these questions at a recent meeting of the combined sisterhoods of the Adas Israel, Beth Jacob and Temple Anshe Sholom congregations.

Baumgarten, who holds a PhD in ancient history from Columbia University, a bachelor of Hebrew letters degree in Talmud from the Jewish Theological Seminary, and whose main field of interest is ancient Jewish history, contends that Masada, "a place completely unknown to generations of Jews...is a rather odd place to have chosen as a symbol of Jewish identity."

Moreover, he is disturbed by the glorification of suicide, "something that is a little strange in the Jewish world" where "you have a tradition that opposes suicide."

There have been other instances of mass suicide in Jewish history — in 1096, during the time of the first Crusades, in Jewish communities along the Rhine in France and Germany, and in 1190 in the English city of York. But "although we say prayers in their memory...their suicide isn't much emphasized."

Yet Masada has become a shrine although — "as Jews we are dedicated to the tradition that has consistently told us to choose life."

Baumgarten has no quarrel with the basic story of Masada, "straightforward and clear," of the revolt against the Romans in which the Sicarii — "similar to the Zealots but not the same" — were the first to revolt and the last to stop fighting when over 950 of them, including women and children, "ran off to Masada [where] they holed in for another three years until Rome finally took it in 73."

But he would have preferred if the Jews had "died fighting rather than at their own hands" and suspecting that this might indeed have been what happened, he proceeded to examine the character of Josephus in order to show why he thought it likely that he would have invented the story of mass suicide.

"Josephus is — and I think it has been documented — when his interest is at stake, a thoroughly and absolutely untrustworthy source and a complete liar," and as an example he cited Josephus' account of the burning of the temple, which he termed "pure fiction."

Josephus, he indicated, "had many axes to grind" and inventing the story of the mass suicide suited his purpose of making his Roman masters look better than they were while at the same time portraying the Jews as brave fighters "so that others will learn from the Jewish example and see how futile it was to rebel against Rome."

Among the puzzling details about the Masada story Baumgarten notes that Josephus says "only the palace in which the defenders were holed up was burned," whereas Yigael Yadin found "the entire site was burned to the ground."

And why would the Romans, who had the advantage of more or less unlimited resources of men and supplies, have stopped fighting for the night? "You don't all go to sleep and continue on next morning.

"Maybe something happened during that night that Josephus isn't telling us about and may be the story that he has told is meant to cover up what actually happened."

"I think that is as far as we can go," concedes Baumgarten. Nevertheless he thinks "there are one or two facts which might be more consistent with a different interpretation and with the line suggested by the questions that one asks about Josephus' story," and he suggests that it ought not to be simply and uncritically accepted as the account of what happened at Masada.

Mitzvot specialists

By Rabbi Selig Korolnek

In our age of academic specialization it may be of interest to know that not very long ago there were men who could be described as Jewish ethical 'specialists.' We give them this description for want of a better designation. They were saintly men whose lives were totally governed by a strict adherence to all the laws and teachings of Judaism.

Yet, in addition, they would single out a particular ethical teaching and become 'specialists' in it —allowing its influence to take hold of all their deeds, speech and thought. It is impossible they concluded, for a man's life to be controlled by more than one ideal. Perfection can be reached by mortals in one area alone.

So, we find one rabbi who was a 'specialist' in the ethic of clean speech. He never spoke an evil word against a fellow man nor permitted himself the luxury of listening to idle gossip. Another teacher became a 'specialist' in the very human art of giving charity in secret. And a third well-known rabbi specialized in giving hospitality to the stranger.

It is related of the Gerer Rebbe, Yitzchag Meyer Alter, that a follower once asked him which Jewish teaching should be held up in our day for specialized living. In other words, what single ethic needed emphasizing more than any other. The reply was 'Ahavas Israel'—the ethic of loving all fellow Jews. In an age which has lost so many of our people can there be more urgent teaching than this? To be able to stretch out a hand of brotherhood and real friendship to every Jew is something that needs cultivating in our time. It is all too easy to drive people away from the community; it is harder to draw them close.

Passover also indicates this ideal. For among the various instructions relating to the paschal lamb eaten in Egypt prior to the Exodus, there was one law which emphasized that the lamb was not to be broken up, but after preparing it for the meal it was to be eaten whole. "You shall not break any of the bones thereof." The meat was to be carved away and the skeleton left complete.

A strange regulation indeed; but might this also not warn us against the attempt at breaking up the community into different sections. Redemption came to Israel only after they observed the ritual of the paschal lamb and learned the lesson of the individuality of Israel. So in our own day, true fulfillment of Jewish life and purpose will be realized through the blessing of communal unity and brotherly love.

May all of us be blessed with the strength and wisdom to enjoy a healthy and spiritually gratifying Pesach.

Rabbi Korolnek is spiritual leader of Congregation B'nai Israel in Cambridge, Ont.

Associated pupils win Bible contest

TORONTO — Associated Hebrew School Junior High students took the first three places in the Provincial Bible Contest held recently.

Michelle Sund (grade 8) took first place; Ronnie Aaronson (grade 8) second, and Gil Aaranson (grade 9) third.

Other Associated students who distinguished themselves were Naomi Werner, Ilan Baldor, Jonathan Gasner, Michelle Green, Akiva Pearl, Shalom Schneider, Miriam Shomer, Renee Tanenbaum, and in the advanced group, Galia Tylman.

All the above named students will represent the Associated Hebrew Schools in the Canadian National Contest which will take place in Montreal on April 29 and 30.

Morly Shoshan, a grade 9 student, will be representing the Associated Hebrew Schools in the World Bible Contest, to be held in Jerusalem on May 2, Israel's Independence Day.

Rabbi Akiva Egozi, educational director of Associated Hebrew Schools, congratulated the students and wished them well in the forthcoming contest. He commended Rabbi Yehiel Chozeh very highly for the fine work he had done in preparing the students for the contests.

VACANCY

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Passover Morning Services, Apr. 12 & 13, 9:00
PASSOVER STUDY SESSIONS on "SONG OF SONGS"
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THURSDAY, FRIDAY & SATURDAY, APRIL 12, 13 & 14, 5:30 P.M.
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BETH TZEDEC YOUTH PRESENTS
A FASCINATING LOOK AT HYPNOTISM
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THE MIDDLE EAST: PROBLEMS AND PROSPECTS

Leonard Wolinsky Lectures at York University

THE MIDDLE EAST TODAY:
PROBLEMS AND PROSPECTS

Abba Eban, M.K., formerly Israel Minister of Foreign Affairs

Sunday, 15 April at 3:30 p.m. at Burton Auditorium, York University, Keele Street, Downsview

Sponsored by the Faculty of Arts, Programme in Religious Studies, and the Faculty of Education, Judaic Studies Option, in cooperation with the Toronto Board of Jewish Education and the Toronto Jewish Congress.

ALL LECTURES ARE OPEN TO THE PUBLIC
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Organizations and People

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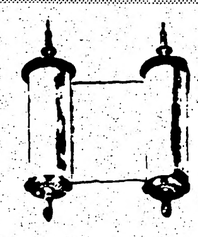


sparks from the torah

By RABBI MEIR GOTTESMAN

Chol Hamoed Pesach/Shir Hashirim

Aneel'dodeev'dodeelee...I am my beloved's, and my beloved is mine...

It takes more than a loud voice to make a good cantor — your heart has to sing also.

Once a Hungarian congregation asked the brilliant Chasam Sofer a **shal'lah** — they interviewed a chazzan who had a wonderful voice, but whose **yirat shomayim** — fear of heaven — was a little weak. Should they hire him?

The great rabbi answered: "In the Song of Songs G-d said to the Jewish poeople: 'Let me see what you look like, **hasme'ini et kolekh**...let me hear your voice...' The same with a cantor — first you have to see what he looks like. Not how handsome he is, but what kind of Jew he is. How he conducts himself six days a week. If he lives like a Jew should, davens every morning, is pious — then you can go to step two, 'let's hear the voice...'

"But what good is a voice if from the same mouth comes **nivul peh,** impiety, lewdness, and gossip..."

* * *

Everyone's a saint in synagogue — after all, how far can you go wrong in a pew? The test is how a Jew is every day.

Consider...in the Song of Songs, G-d cried: "In the market and in the streets, I search who my heart loveth..." What is the Almighty looking for in the market, bargains?

But it shows...when G-d comes to judge a Jew, it's not when he's wrapped in tallis and tefillen. That's not enough. In the market, in business, in the street and in the home, in these places let's see how he conducts himself! And that is the real test... (Tzeror Hamor)

* * *

The Jewish people are compared to a dove. Why a dove? Just as a dove puts out its neck for slaughter, so also the Jewish people were slaughtered...Just as a dove was offered as an atonement for a Jew's sins, so also have the Jewish people been a kaporah, an atonement, for the whole world...just as a dove is faithful to its mate, so also the Jews are faithful to the Ribono shel Olam...and just as a dove, however far it wanders, returns eventually to its nest, so also the Jewish people will return to Eretz Yisrael...(Medrash Rabbah)

But there's another reason Jews are compared to a dove, unfortunately not so innocent. Another name for a dove is **gozzel.** Gozzel is a delicate little baby dove. But, unfortunately gozzel is also someone who robs and steals. For two millenia we Jews have suffered death, pillage, abuse, we have been the victims — but for the world; we are the **gozzel,** we are called the robbers and the spoilers...(Nechamat Tzion)

G-d loves us even if the world never cared whether we lived or died. They flew over concentration camps in World War II, saw Jews killed by the thousands daily, and did nothing. Those are our "friends."

* * *

We Jews must love one another. G-d compared our lips to "threads of scarlet." What was the thread of scarlet? Every Yom Kippur they would tie a scarlet thread to the sanctuary doors. If it turned white, it was a sign that their sins were forgive; if not, well...

The same way, from a person's lips you can tell whether he is a sinner or not, and what he does when no one is looking. If he keeps his speech pure, if he has a pleasant word on his lips, if he guards his tongue from guile and gossip, it shows that his soul is pure. If he spews dirt and venom from his lips, **nebich, nebich** on his soul. (Siftai Tzadikim)

* * *

The best cure for too much lip is to know when to be quiet.

A guest rabbi had to give a speech. "How long should I speak?" asked the president. The president took out a hardy candy and said: "Start sucking this candy, when it melts, stop."

What happened? The vice-president didn't like the president, so he slipped the rabbi a button instead.

And that's why until this day, we rabbis can't stop talking. Shabbat Shalom, a Happy Pesach.

First Leonard Wolinsky lecture to be delivered at York by Eban

TORONTO —

A major grant from the Leonard Wolinsky Foundation has been given to York University for the future development of the Judaic Studies program, it was announced by York University president H. Ian Macdonald.

Abba Eban, former Israeli Minister of Foreign Affairs, will give the inaugural Leonard Wolinsky Lecture as part of the annual Leonard Wolinsky Conference on Jewish Life and Education at York University on Sunday, Apr. 15 at 3:30 p.m. in Burton Auditorium at York's main Keele Street campus. Eban will discuss "The Middle East Today: Problems and Prospects". The lecture is free and open to the public.

The grant to the university also provides for

(Mike Goldberg photo)

Abba Eban

the Leonard Wolinsky Scholarships in Judaic Studies to enable students to study at Israeli institutions of higher learning.

The late Leonard Wolinsky spent his formative years in Winnipeg, and his business career, mainly in the area of real estate, took place in Toronto. Throughout his life, Wolinsky was actively involved in education and religious studies.

Established in 1968, the Judaic studies program at York University currently offers courses in Hebrew language, Jewish thought, history and literature, bible and rabbinics, and contemporary Jewish studies. Students may major in Judaica or select one or more courses as part of their studies.

Also offered within the Faculties of Arts and Education at York University is the Judaic studies option which trains teachers for Jewish schools. This teacher training program is one of only two such university programs in Canada, and one of only a few in North America.

The Leonard Wolinsky Foundation grant will further the interests of students majoring in Religious Studies at York University and make Judaica at York attractive to the widest number of non-majors, as well as provide for workshops for teachers and visiting scholars from Israel, and make the university's resources available to the general community.

Abba Eban has served as his country's foreign minister, minister of education and culture, ambassador to the United States and chief delegate to the United Nations.

Widely known as a scholar, writer and lecturer, Eban has recently served as a visiting faculty member at Columbia University and in 1978 at the Institute for Advanced Studies at Princeton and has written numerous works on Near Eastern Affairs. He is the author of **The Middle East in World Politics** and **Voice of Israel**, a collection of his most important addresses.

Marvin Wenger [left] and Harry Binder prepare for telethon action at launch of cleanup campaign.

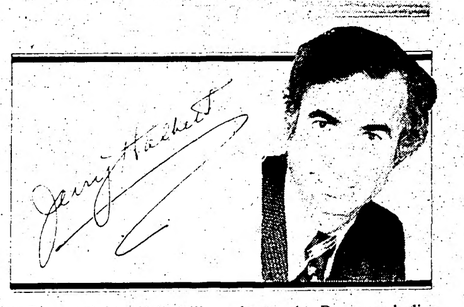
BB guests

HAMILTON—

Paraplegic patients from Chedoke Hospital were guests of Viceroy Reading Lodge of B'nai B'rith at Flamboro Downs racetrack for a night at the races. The patients were taken by bus to the track. They watched the races on TV monitors. The evening was organized by executive member Sid Bell.

Our mistake

Architect John Parkin did not design Toronto's Massey Hall, as a story in the April 5 issue of The CJN indicated. It was Arthur Erickson. We regret the error.



Because of early deadlines due to the Passover holidays, it's difficult for me to keep this column right up-to-date on the results of our big cleanup campaign, which is now in progress.

However, I can report that the April 1 telethon, which launched the cleanup, was a great success with more than $300,000 raised in a little over two hours. Telethoning has been scheduled to continue on a regular basis right up to Passover.

Bill Dunn, Harry Binder, Sid Chelsky, Lew Moses, Al Sandler and **Marvin Wenger** were the first ones to report in at 150 Beverley on April 1, ready for action. As far as I can determine, Lew Moses secured the first pledge—with a 25% increase. As soon as Bill Dunn hit the $25,000 mark, he decided he had earned the second half of his bagel and took a few minutes out to finish his breakfast.

One of Sid Chelsky's prospects said he couldn't make a pledge without consulting his accountant. Said Sid, very convincingly: "You know more about your business than your accountant, so why not make a pledge now and I'll call you again in a few weeks, after you talk to the accountant, and maybe you can increase the pledge then." This technique worked. Sid got his pledge, which was an increase over last year, and will call back with the hope of getting a further increase.

I was pretty busy on the phone myself so I didn't have a chance to listen to the other canvassers in action. But they must have been great to get such results.

Here are the enthusiastic canvassers who turned out for this first telethon: **Steve Ain, Stephen Berger, Harry Binder, Sid Chelsky, Bill Dunn, Alex Fisher, Gerry Goldenberg, Al Green, Max Handelman, Mike Harris, Nat Hurwich, Hy Isenbaum, Mike Koskie, Stephen Levy, Jack Livingston, Lew Moses, Allan Offman, Bernie Persiko, Alvin Rosenberg, Lionel Schipper, Al Sandler, Jack Spears, Howard Tile, Marvin Wenger.**

* * *

Another member of the Chelsky family is doing a great job for the campaign. He is **Mel Chelsky**, Sid's brother, who completed more than 50 cards a couple of weeks ago and is now working on a second group of 50 prospects. Mel does his UJA canvassing by phone, from his home, and the results are terrific. He is concentrating on accountants.

* * *

DID YOU KNOW THAT . . . since last September the number of Iranian Jewish children in Israeli educational institutions has grown to 1,200. About 400 are enrolled in boarding schools for children; the others are in regular school programs or ulpanim.

* * *

Last Tuesday marked the beginning of the campaign for staff at Mount Sinai Hospital, with a UJA blitz day. **Abe Bohnen**, the hospital's assistant director of finance, arranged for three showings of the slide presentation, **Someone Will Help Me!**, to different shifts at 10:30 a.m., 3 p.m. and 5 p.m.—each one accompanied with a pitch and card distribution.

Abe is taking no chances. Any staff member who was unable to attend, will be personally approached by him in a followup.

* * *

Debi Fine, chairman of the York University student campaign, reports that last year's record total has been toppled! To date, more than $11,000 has been raised through telethons, special events and canvassing. Our heartiest congratulations to all the hard-working canvassers, and to all the students who responded so generously, our thanks.

I've also learned that **Steve Skurka** and **Sheldon Disenhouse** are canvassing Osgoode Law School students. It's never too early to start.

* * *

Spring is definitely here! **Rabbi Arieh Rosenberg** of Eitz Chaim Schools reminds us that plans are under way for this year's Learn-a-thon, a traditional May event for Eitz Chaim. **Rabbi Shnayer Weinberg** and **Leo Adler** are in charge of this unique UJA money-maker. I understand that more than $2,000 was raised for UJA through the Learn-a-thon last year.

* * *

My best wishes for a happy Passover to all. Until next week. . . .

Rabbi Harvey Fields

Rabbi Benjamin Friedberg

Ed Waitzer

CJC chairmen named

TORONTO —

Three appointments of chairmen who will head committees of Canadian Jewish Congress, Central Region, were announced last week.

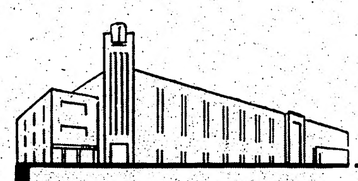
Rabbi J. Benjamin Friedberg of Beth Tzedec Synagogue and Edward Waitzer a lawyer, who is at present director of the policy development group at the Toronto Stock Exchange, were named co-chairmen of the newly-constituted regional foreign affairs committee. Rabbi Harvey J. Fields of Holy Blossom Temple, succeeds Norma Rubin as chairman of the community action for Israel committee.

The announcement came from Sam Filer, chairman, CJC Central Region. Commenting on the new foreign affairs committee, Filer said: "The two chairmen are particularly well equipped to head this committee which will deal with the problems being faced by a growing number of Jewish communities throughout the world."

In accepting the co-chairmanship, Friedberg and Waitzer spoke of the need for a wide-ranging program of information and education "designed to acquaint Jews in Ontario with the situation of their fellow Jews in Iran, South America, Africa and elsewhere."

David Satok, chairman of the CJC national executive, will address the first meeting of the committee on April 25 where we will report on the meeting he attended of the World Jewish Congres in Geneva.

Filer said Fields, who lived in Israel with his family for a year-and-a-half, "will bring a special knowledge and perspective to the CAIC," and that a new focus and direction will be taken by the committee in view of the signing of the Egypt-Israel peace treaty.



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Radio feature by CBC

TORONTO —

Three views of people confined in internment camps: Jews in Nazi Germany, Christians in the Soviet Union today, and Japanese in wartime Canada, will be presented on CBC Stereo's Celebration on Sunday, April 29. **The Camps** will be heard at 10:05 p.m. (10:35 Nfld.), and will be repeated on CBC-AM Radio on Sunday, May 6, at 9:04 p.m. (9:34 Nfld.). Executive producer: John Reeves. Hosts: Warren Davis and Bronwyn Drainie.

The program begins with Yad Vashem, a Holocaust cantata by Saul Chapman, conducted by Paul Hoffert. The soloist is Aura, and narration is spoken by Caryne Chapman. The electronic tape was prepared by the composer, and was recorded at its premiere in Holy Blossom Temple, Toronto. The piece was first broadcast in 1976, and repeated a year later.

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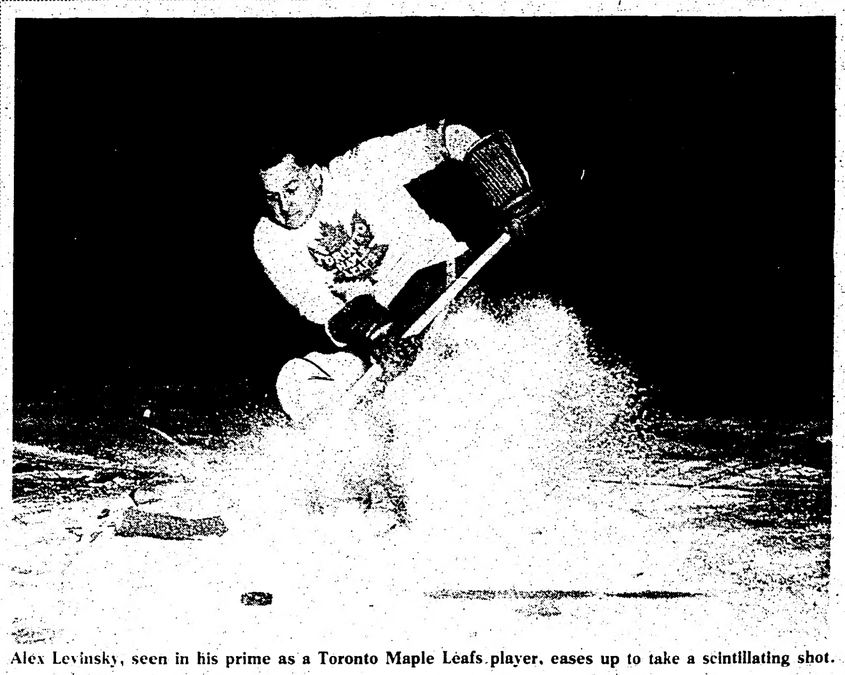

Alex Levinsky, seen in his prime as a Toronto Maple Leafs player, eases up to take a scintillating shot.

Top Jewish defenceman an NHL star for nine years

By MURRAY MALKIN

TORONTO—

Whether he likes it or not, Alex Levinsky's name will forever be immortalized in the annals of sports trivia.

He was the first American-born Jew to play in the National Hockey League.

Before he was born, Levinsky's parents lived in Toronto. But when the time came for Alex to arrive his mother went home to her mother in Syracuse, New York, to have Alex. The rest is history.

Levinsky had a nine-year career in the NHL, playing with Toronto Maple Leafs, New York Rangers and Chicago Black Hawks, from 1931 to 1940.

The largest salary Levinsky ever received as a professional was a far cry from the six figures a lot of the players now get paid. "In my best year, I earned $5,500. The maximum salary was about $10,000," Levinsky reflected. "In 1932, when I was on the Leaf Stanley Cup team, I got an extra $920. In 1936, when the Hawks won, my Stanley Cup share was worth $1,125."

In his day, when a player usually lasted no more than five years, Levinsky was a top defenceman. One of the reasons he was able to survive was because of his excellent physical condition. He played semi-professional baseball for about $10 a game during the off-season. "It kept you in shape for hockey."

Nearly 40 years later, Levinsky, 69, is a trim 166 pounds, and there's not an ounce of fat on his body. When he was in his athletic prime, his weight fluctuated between 195 and 200 pounds. It was solid muscle.

Hockey was tougher during the Depression years, he says.

"In those days, it was normal to play an entire 60-minute game. And if you got hurt you would never sit out a game unless it was something serious, like a broken leg. The players thought if they missed a game because of an injury that they might be out of a job.

"If you got all cut up, they'd take you to the training room, sew you up and you'd be back on the ice."

Levinsky says he was heckled by some fans for being Jewish. "When I played in Montreal, I used to get 'Juif, Juif, Juif' all the time."

But he was always popular with the Jewish fans, particularly in Chicago, where he played for five years. It was there that he befriended Barney Ross, the former world boxing champion. "We used to go to B'nai B'rith meetings together."

Before turning pro in 1931, Levinsky was hailed as the best amateur athlete in the country. In 1929, he played on the Dominion hockey championship team, the Dominion basketball championship team and the Ontario hardball championship team.

"When I was on the Lizzie Juniors basketball team, we went to Woodstock, N.B., for the championships. I hadn't even heard of the place. On the trip we were given 50 cents a day for expenses.

"But before I left, my mother gave me a lunch and five days later I still had some left."

Levinsky was encouraged to play professional hockey by his sports-minded father, the man responsible for Levinsky being tagged with the nickname "Mine Boy Alex." Those years were filled with a lot of highlights and memories, but the year Levinsky remembers most fondly is 1933. "The year before, 1932, we were Stanley cup champs. In 1933 we were playing a game against Boston that went until 1:45 in the morning. We beat them one to nothing."

The next day Levinsky's team arrived in New York, after spending the night on a train, to play a game that night.

Since retiring from hockey Levinsky has been in a number of businesses from a bowling alley, to a Chrysler agency, to a furniture business. Today, he works for his son, a realtor.

Even though he doesn't play hockey anymore, the father of two and grandfather of five still keeps active by playing golf and he's picked up tennis again, a game he last played in 1930.

Jews enriched medieval life in Spain, gentiles discover

By RABBI HARRY RABINOWICZ

[Jewish Chronicle]

In a recent issue of London's Jewish Chronicle, Rabbi Harry Rabinowicz discusses the renewed interest in Spanish Jewry nearly 500 years after the edict of expulsion that resulted in the destruction of what had been until that time Europe's most vibrant Jewish community.

The fatal Edict of Expulsion of the Jewish Community of Spain was dated July 31, 1492, and the purges of the Inquisition continued until 1868. Nevertheless, half a millennium has not wholly eradicated the traces of pre-expulsion Jewry. Today, the Jewish community in Spain numbers some 10,000 souls and each year they are joined by thousands of co-religionists who flock to bask in the sunshine of the Costa Brava and Costa del Sol. Yet the massive contribution of the Jews to the enrichment of every facet of medieval Spain has been a task left mainly for the Spanish themselves to rediscover.

In Gerona, as the article below illustrates, Jose Tarres, a 46-year-old restaurateur, is one who has undertaken to shed light on a subject his countrymen chose to ignore for centuries. He acquired for 30 million pesetas a group of 11th century buildings off the Calle de Forsa, near the Cathedral, which he describes as the "heart of the old Jewish Ghetto." On the upper floors, reached by a winding staircase, he has discovered the remains of a medieval yeshiva, whose founder was Rabbi Moses ben Nachman (1194-1270), renowned as a commentator, exegete, philosopher, statesman and Cabalist and considered second only to Maimonides as the greatest Jewish personality of Spain. Tarres has even traced the entire Jewish quarter through Calle de la Ruca, Calle de la Claveria and Calle Judaica with the market-place which formed the centre of the ghetto.

In Barcelona, too, there exists a citizen whose zeal and dedication match those of Tarres. Victoria Mora is a curator of the Barcelona Civic Museum (Museo de Historia de la cuidad), where she has set aside a special room to display the remains of pre-expulsion Barcelona Jewry. She speaks knowledgeably of some of the great medieval Jews of the city—Rabbi Nissim ben Reuben Gerondi and Rabbi Solomon ibn Adret (1235-1319), who was known as "the rabbi of Spain" and was rabbi in Barcelona for 50 years and author of 3,100 responsa.

There are replicas of sculptures to be seen in the cathedrals of Barcelona and Tarragona showing the distinguishing Jewish signs or badges of the 13th century. Men were forced to wear this badge on the chest, and women would wear them on their heads. Also displayed are Jewish tombstones from the old cemetery, one of the oldest of which dates to the 4th century of the Common Era. Interestingly, this slab has a Latin inscription on one side, with Hebrew on the reverse. In familiar pattern, the inhabitants of Barcelona ravaged Jewish cemeteries and seized tombstones for building and repairing their homes.

Interest in Spanish Jewish studies by the Spaniards is now several decades old. The Institute of Arias Montana, under Prof. Catro, in Madrid, has its counterpart in a special department of Hebraic studies at the University of Barcelona, where, this year, a Spanish woman, Marcedes Fernandez Martorell, submitted a doctoral thesis on the history of the Jewish community of Barcelona.

How can one explain this revival of interest by the Spaniards in their Jewish citizens, upon whom they once lavished such unspeakable cruelty? A number of reasons can be advanced. The Spanish consider that during the 1,000-year period of their history leading to the expulsion, the country reached its peak of greatness, culturally as well as politically. Inevitably, if belatedly, has come the recognition that the Jews as poets, grammarians, philosophers and translators made a major contribution to the enrichment of that culture. One cannot overlook the influence—unconscious, almost imperceptible—of the tens of thousands of Marranos integrated in the blood-stream of Spain and the effect of such pro-Semitic writers as Salvador de Madriaga.

Perhaps, indeed, there is a genuine feeling of guilt experienced by many Spaniards on this inhuman episode in their history, a political phenomenon which, apart from the expulsion of the Jews from England in 1290, has few parallels in the history of the Middle Ages. There is also the paucity of Jews in present-day Spain. And, as elsewhere in the world, there looms the massive conscience-raising factors created by the Holocaust and the establishment of Israel which, incidentally, the late General Franco did not recognize and which King Carlos has yet to do. Perhaps it is in an amalgam of all these factors that one can look for an explanation for the recent interest in pre-expulsion Jewry.

Jungreis guest speaker

TORONTO—

Rebbitzin Esther Jungreis will be guest speaker at Shaarei Tefillah Congregation, on Sunday, April 22. She recently returned from a tour of England and Israel.

A survivor of Bergen-Belsen, the rebbitzin was born in Szeged, Hungary, where her father was chief Orthodox rabbi. The family fled to Switzerland in 1945, eventually moving to the United States. At 19 she married Theodore Jungreis, a New York rabbi.

Glenn and Alan Gelman opt for an 'un-Jewish' vocation

By RON JOURARD

TORONTO —

Every Jewish parent dreams his son will grow up to be a doctor or a lawyer. So goes the popular myth. But how many Jewish parents can boast of a car mechanic for a son? And not just one but two?

Such is the distinction of Mr. and Mrs. Jack Gelman, whose children Alan and Glenn have opted for this typically "un-Jewish" vocation. Alan, at 25, is a Class A mechanic. Glenn, 19, is still apprenticing. Together, they work at a Volkswagen repair service.

"You never had to show him what to do with an engine," revealed father Jack about Alan. "It just came to him. Like common sense. And Glenn's the same way."

When did Alan set his sights on a career as a mechanic? "Ever since the time I was fixing my bicycle in the backyard when I was six." And Glenn? "When I started working in a gas station at the age of 12, I knew that was going to be my field."

Not surprisingly, their father tried to steer them to a more lucrative occupation. "A top mechanic," Alan explained, "makes less than a bus driver." But his father's pleas fell on deaf ears.

Alan, who for eight months was in charge of tractors on Kibbutz Kfar Hanasi near Rosh Pinna in Israel, said that the kibbutz "taskmaster"—was at first reluctant to allow him to work as a mechanic in the garage. "He wanted me to pick oranges with all the other Americans."

Alan Gelman, 25 (left), and his younger brother, Glenn, 19, repair a car.

Why the trip to kibbutz and Israel? "I felt the same guilt as everyone else," answered Alan. "I felt a responsibility to do something for the state of Israel but I didn't feel happy making a monetary contribution. So I wondered if I could do something physical. Maybe it was also wanting to see a return for what I was giving. If you give money you don't know where it goes."

Being Jewish is important to Alan "as far as heritage goes," but he admits that he is not "an actual shul-goer." "I'm a twice-a-year man," he clarified, "Rosh Hashana and Yom Kippur."

Just as with his choice of career, Glenn followed in his brother's footsteps to Israel and Kibbutz Kfar Hanasi.

"I wanted to see a different way of life," he explained. "I saw it...and I'll stay here."

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SECOND SECTION

The Canadian Jewish news

PASSOVER 5739

A.

E.

SCENES OF PASSOVER DEPICTED BY ARTISTS THROUGH THE AGES

By DR. FRED WEINBERG

YIDDISH FROM GERMAN, LADINO OUT OF SPANISH

In Haggadahs generally, it is the charm of the illustrations rather than the text that has helped form the pleasant childhood memories of the family Passover Seder.

The Israelite husband and wife, slaves to Pharaoh in Egypt, are shown sleeping in separate single beds at opposite sides of the room. Pharaoh had decreed that all male newborn children were to be thrown into the Nile. So to avoid conceiving children they slept apart in separate beds.

This is a woodcut illustration from the Venice Haggadah published in 1629 about 100 years after printing from movable type had come into regular use. The basis for the picture is the Mishnah, a biblical commentary that indicates that the Hebrew slaves in Egypt practised this form of birth control so as not to provide babies for Pharaoh to drown. As a form of contraception, of course, it left "much to desire."

Illustrating the Passover Haggadah text has been very popular with Jewish artists both in the earlier manuscript days and in the later numerous printed editions. The usual themes for pictorial representation were the Passover symbols, the familiar Seder scene and the biblical story of the Exodus from Egypt. In addition, the more human and imaginative Midrashic interpretations of the Haggadah, such as the above described scene, were favorites of the artists. And also since the Haggadah was considered to be a teaching text for children ("and thou shalt tell thy child") and hence the name Haggadah, illustrations were important visual teaching aids.

Over the centuries Haggadahs have been produced in a few hundred different places and in nearly 4,000 different editions. They have been printed not only in large Jewish communities, but frequently in distant exotic locales, such as India, Syria, Turkey, Cairo and Tunis. Many small towns in eastern Europe became famous because of their prolific Hebrew printing presses that among other books printed Haggadahs. Metz in France and Piotrkow and Zalkiew in eastern Europe produced many Haggadahs whereas only one edition was ever published in Moscow or Paris. The oldest existing copy of an eastern European Haggadah is from Bistrowitz, a village near the Polish city of Lublin and was printed in 1592. The first English Haggadah is from the year 1770.

Illustrations were often copied and adapted from one printer to another, and so we find in many Haggadahs the same popular scenes recurring. One frequently sees Pharaoh taking a bath in a tub filled with the blood of Jewish children in order, we are told, to cure himself of disease. Another shows the Egyptians drowning under the cascading waters of the Red Sea, a la Cecil B. DeMille. Frequently, in the depiction of the Four Sons, the wicked son is represented as a soldier in the uniform of the times and of the country in which the Haggadah was printed. Soldiering and war have long been equated by Jews with wickedness.

Again with the children in mind, humor is often injected into the narrative illustrations. For example, in the Washington Haggadah of 1478, of Italian origin and now housed in the United Sates Library of Congress, we see the arrival of the prophet Elijah riding on a donkey with the members of a family behind him on the same animal. The children are seated on the donkey's tail and one little gaffer is clinging to it.

In the same Haggadah the three symbolic dishes essential to the Seder are depicted; the paschal lamb, the unleavened bread and the maror or bitter herbs. The head of the household in reading the part about "these bitter herbs" is shown holding the maror with one hand and at the same time looking at and pointing to his wife, with the other hand. The son is copying his father's antics. The Prague Haggadah isn't very subtle about this and even quotes in a side column the verse, "an evil wife is more bitter than death."

In the Hebrew schools through the Middle Ages Jews learned to read and write only "loshon kodesh" the holy tongue. In daily life they used the local language. It was natural then for them to use Hebrew characters to write in the every day language of their non-Jewish neighbours. Thus, German evolved into Yiddish and Spanish developed into Ladino. The Haggadah then was translated into the local vernacular but printed in Hebrew letters of the alphabet. This made the stories understandable when read to young children and comprehensive to the masses who could read their daily prayers, but did not understand the Hebrew.

In this way they could also sing the Haggadah songs.

In the 20th century the movement to secularize the Haggadah became evident in the Israeli kibbutz. In the collectives, the pioneers tried to eliminate God from the Haggadah but retain the Passover story as history, emphasizing the freeing of Jewish slaves from their oppressors in all ages. The first such version was printed in Givat Brenner in 1935 and many hundreds have appeared since. The Four Sons are usually eliminated as are the 10 plagues.

Real paganism is encountered in the Soviet Union versions. Although not in a bound Haggadah form, Anatoli Kaplan, renowned Russian artist, has created a series of lithographs of the Chad Gadya story. In his edition he eliminated God, and the shohet. Instead of the ox being slaughtered, the shohet harnesses it to a plow and works the soil like a good member of the proletariat.

Many military versions of Haggadah are to be found. One from World War II was compiled by Rabbi Eli A. Bohnen, a native Torontonian who served in the European theatre of war with the famed Rainbow Division of the United States Army.

Dr. Weinberg, an occasional contributor to The CJN, is a former president of Beth Tzedec Congregation.

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B.

C.

4,000 DIFFERENT EDITIONS

Some Haggadahs stand or fall on the strength of their illustrations. An artist obviously plays a prime role in the successful creation of a Haggadah. The Haggadahs featured on this page are displayed in Toronto's Beth Tzedec Museum. They complement Dr. Fred Weinberg's article on the subject.

A. *Sari Weinberg Kraus tells her four-year-old cousin, Rebecca Brown, about the Prague Haggadah of 1526.*

B. *This Haggadah, a product of Warsaw, Poland, 1935, is satirical in nature. Pharaoh in this case is King George V of Britain. Zeev Jabotinsky is the latter-day Moses, holding a petition demanding free entry of Jews into Mandatory Palestine.*

C. *The Rainbow Haggadah was prepared by Eli Bohnen, chaplain of the U.S. army Rainbow division, during the Second World War.*

D. *The Washington Haggadah, circa 1478, shows the coming of Elijah on Passover eve. The door is conveniently open for his entry following his recitation of "Pour out thy wrath."*

E. *The Venice Haggadah, produced in 1629, shows men and women slaves in Egypt sleeping apart so as not to conceive children. To the left, according to Pharaoh's decree, the Egyptians drown male infants.*

F. *The Hebrew text states that there is a custom that a man points to his wife when reciting "these bitter herbs" because of the saying that a bad wife is more bitter than death.*

D.

יש מנהג בעולם ז
שהאיש מורה על
האשה משום שבא
אשה רעה מר ממות

F.

Arts

Al Jolson enthralled a generation with his renditions of popular hits

THE RECORD RACK

Written by The CJN staff, this column reviews new and still available releases by Jewish performers and of Jewish interest.

If any entertainer ever made a marked impact on the American consciousness it was Al Jolson. Born in Lithuania and brought up in Washington, D.C., Asa Yoelson, as he was originally known, enthralled a generation of Americans with his renditions of popular hits.

His father, a cantor, wanted his son to follow in his footsteps. But other visions danced in Asa's head, and when he was still a gangling youth Jolson ran away from home to fulfill his ambitions. He got into vaudeville, then one of America's prime art forms, and within a few years time Jolson was hired by Dockstader's Minstrels. He moved to Broadway musicals in 1911, and soon the whole country was mad about Jolson.

Jolson's fame grew after his appearance in **The Jazz Singer**, the first movie with sound. In the 1930s, his popularity declined, and it was not until shortly before his death in 1950 that his career took on a new importance. Since then, in posthumous glory, Jolson's style has been appreciated more than ever.

Mindful of the Jolson phenomenon, MCA Records has issued several releases that capture the heart and soul of the man.

The Best of Jolson (MCA2-10002) contains some of his best songs. Hits such as **My Mammy** ("I'd walk a million miles for one of your smiles"). **Swanee, When You Were Sweet Sixteen, California, Here I Come, Ma Blushin' Rosie and You Made Me Love You** evoke a mood of a lost era. Jolson's voice is resonant and strong, albeit schmaltzy. The new generation weaned on acid rock will not appreciate him.

You Ain't Heard Nothin' Yet (MCA 2060) is just as good. **About A Quarter To Nine** evokes the Big Band sound. **Anniversary Song**, which sold a million disks, drips with sentimentality. **The Old Piano Roll Blues** is rollicking, while **Some Enchanted Evening** is dreamy. **That Wonderful Girl of Mine** ("her eyes like stars, her lips like wine") is irresistible.

Memories (MCA 2061) brings Jolson face to face with his past. Sweetly and melodiously, he sings **Cantor On The Sabbath, Kol Nidre, Israel,** and **Hatikvah**. His father would have been proud. Jolson summons up the Old South with his inimitable versions of **Old Black Joe, Old Folks At Home** and **Oh Susannah**. These days, songs such as these would not go over too well. As historical relics, they will do.

The World's Greatest Entertainer (MCA 2067) conjures up Jolson in black face, prancing about the stage, milking every number until its dry. In **Alabama Bound, My Gal Sal, Toot Toot Tootsie Goodbye, I'll Be Seeing You** and **Baby Face**, Jolson belts them out as only he could.

* * * *

Phil Ochs sings for an entirely different audience and for an entirely different time. He was at the height of his powers in the mid-1960s, when the war in Vietnam convulsed the United States. Ochs was against that insane adventure in the jungles of southeast Asia and his songs reflected his anger and disillusionment with America.

In **Tape From California** (A&M Records SP4148), Ochs soars over a landscape torn apart by ideological fissures. The theme song, **Tape From California**, sums up his opposition to the war ("I'd sooner take a wife than be drafted"). **White Boots Marching** is bitter in tone ("casualties rising like drops of rain . . , white boots marching in a yellow land"). **The War Is Over**, probably his best song, is bitter-sweet ("treason might be worth a try, this country is too young to die").

Joe Hill, a ballad of union corruption and martyrdom, is sad and strong. **Floods Of Florence** is murky, though nice and wistful.

There won't be any more Phil Ochs songs. He died a few years ago.

* * * *

When you listen to Burt Bacharach and Herb Alpert, you tap your feet. That's the kind of music they play. In **Burt Bacharach Plays His Hits** (MCA), we hear the familiar **Walk On By, Blue On Blue, Don't Make Me Over, What's New Pussycat** and an assortment of his favorites. A & M's **Herb Alpert & The TJB, Vol. 2** is rhythmical and enjoyable. From **What Now My Love** to **Flamingo**, Alpert and his boys are nothing if not purely entertaining.

* * * *

Neil Diamond—the guy you always hear on the radio, his voice rising and falling like some tidal wave about to engulf you—is presented in all his overstated competence in **Gold** (MCA 2007) and **Neil Diamond/His 12 Greatest Hits** (MCA 2106). You've heard them many times before—**Lordy, Kentucky Woman, Sweet Caroline, Song Sung Blue, Play Me**. Sometimes, it all sounds like Muzak. As long as you don't take him too seriously, you'll enjoy the wailing sounds of Neil Diamond.

Establishment of Jewish historical society leads to journal and an annual conference

By ABRAHAM J. ARNOLD

Since the establishment of the Canadian Jewish Historical Society by resolution of the 1974 plenary assembly of Canadian Jewish Congress in Toronto, it has become involved in two specific areas of activity. One is the sponsorship of a conference each year since 1976 as part of the annual conference of the Learned Societies of Canada (this year's conference will take place in June, in Saskatoon). The other is the publication of a journal twice a year.

The fourth edition of the Canadian Jewish Historical Society Journal, dated Fall, 1978 did not reach subscribers until early in 1979.

This edition of the CJHS Journal includes three articles, two of which come from papers presented at the 1978 conference of the Society at the University of Western Ontario in London.

One of these is: "The Accidental Immigrants: Canada and the Interned Refugees: Part 2" by Paula Jean Draper. Part one of this important paper appeared in the Spring 1978 edition of the Journal. This paper is the result of some very valuable research into a chapter of Canadian Jewish history in which the author is planning to do a doctoral thesis.

The Journal will prove its worth by publishing more papers of this calibre and the society will prove itself by doing more to encourage university students to do research in various aspects of Canadian Jewish history.

The other article based on a paper presented at the London conference is by Victor Sefton, the president of the CJHS. The subject: "The European Holocaust — Who Knew What And When — The Canadian Aspect." More than half of this article is devoted to a review of the deteriorating conditions of the Jews of Germany and Europe under the Nazis, leading to the death camps. Only after the halfway point does it begin to discuss the Canadian aspect of who knew what and when about the tragic events of the Holocaust dating back to the early 1940s.

The third article in this edition of the Journal is: "Herman Landau's Canadian Dream" by Rabbi Arthur Chiel. Chiel, who served the Jewish community of Winnipeg during the late 1940s and through most of the 1950s, is the author of **The Jews in Manitoba** and has retained an active interest in Canadian Jewish history. Chiel was involved in the establishment of the Judaic Studies Department at University of Manitoba in 1951, not 1961, as the notes on contributors state in the Journal.

He writes of how Herman Landau encouraged Jewish immigration to western Canada by urging Baron Maurice de Hirsch to support Jewish farm settlements in this country and by himself selecting a number of Jewish immigrants to settle at Wapella.

Unfortunately, Chiel repeats what should be recognized by now as an erroneous interpretation of a certain aspect of Canadian Jewish immigrant history. He relates once again the claim of Herman Landau that Prime Minister Sir Wilfred Laurier told him in London, in 1897, that he was prepared to grant the Jews a tract of land for autonomous settlement in Manitoba. This claim was first made public by Landau in a 1906 lecture which was reported in the London Jewish Chronicle. A year later, however, in an interview with the London Jewish Chronicle Laurier expressed opposition to the establishment of separate Jewish colonies, large or small.

This edition of the CJHS Journal also carries a listing of 13 Jewish historical societies and archival committees across Canada and an index to the first four editions of the Journal.

The CJHS Journal has adopted the commendable practice of publishing a resume of each article in French, and it also carries the Hebrew motto: **Vehigaditoh levonechoh**, and you shall tell it to your children, on the cover. To reflect the language background of the Jewish people in Canada it should also carry a Yiddish motto about the importance of history.

'Defeats and victories of often unlikable people seem strangely important'

books

By BEVERLEY STERN

The Sweet Second Summer of Kitty Malone
By Matt Cohen
McClelland and Stewart
$12.95

By the time the reader reaches the last few chapters, the recognition grows that yes, Kitty Malone and Pat Frank, who have been tearing away at each other as well as at themselves for most of their lives, are finally going to free themselves of the bondage of self-destruction. Central to the novel's tensions are the agonizing resolutions of personal conflict within these two central protagonists.

Cohen's novel travels a dark but illumined journey inside these two furiously driven characters, torn between their mutual love and hate. Both are products of emotionally barren landscapes of family life. Pat, although loved and supported by a twin brother, Mark, nevertheless bears the scars of a loveless, alcoholic, physically agressive father. At 49, he is immobilized by a lifetime of going nowhere and constantly travelling backwards in time to his boyhood which, albeit, not idyllic, at least had the advantage of youth's thrust towards the future.

Kitty Malone, younger by at least 10 years, but just as insecure, shifts away from love and commitment, unable to chance any more pain than she has already endured. Lusting at the age of 18 for the withdrawn but ever-willing Pat Frank, she seduces him and stubbornly never lets go of the relationship which over 20 tormented years they have shared as brawling lovers and combatants but never husband and wife.

When Kitty is faced with the possibility of terminal illness, the two call a truce. Fatigued by conflict, resigned to aging, they at least measure their relationship with maturity. Valiantly, they exorcise the old demons of self-centredness and distrust, and freed in spirit, they reach out to each other with humor and tenderness.

Set in a small community outside of Kingston amidst a cast of turbulent characters, the novel could well have been drowned in its own angry bile, but Cohen, by the sheer force of his language, makes the defeats and victories of often unlikable people seem strangely important and worthwhile.

Almost too lyrical at times about death and violence, Cohen's themes of life and death, youth and aging, self and other are evoked, on the whole, in sure, powerful writing. The book, however, could have used another editing to rid it of the clutter of some unworkable metaphors and similes. The novel, initially because its characters look like such losers, grows in its appeal as the story spins. But still, the reader should observe this one caveat: **The Sweet Second Summer of Kitty Malone** takes one long bitter winter of discontent to overcome. To his credit, Cohen makes it worthwhile.

A PASSOVER HAGGADAH

Drawings by Leonard Baskin

New Union Haggadah prepared by the Central Conference of American Rabbis

Passover Haggadah

By DAVID BIRKAN

A Passover Haggadah
Drawings by Leonard Baskin
Central Conference of American Rabbis

An essential element of the seder is telling the story of how God led the Israelites out of Egypt with miracles and marvellous events. At the seder, this redemption and the agreement of the Israelites at that time to accept the Divine commandments is brought to life through a long-established set of symbolism, ritual and dialogue.

It is important that the participants conduct the seder as knowledgeably and vividly as they can, and make the experience as personally meaningful as possible. In many respects, the seder is a drama with a part for each person, child or octogenarian; its purpose is to bridge the time gap between the original eve of the Exodus and the actualities of the present.

As with a play, the more the actors know their parts and the traditions these represent, the more they will obtain from their roles. For those whose knowledge of the original Haggadah text in Hebrew and Aramaic is less then perfect, this Reform version would be a valuable resource book. Elaborate explanations, translations, as well as songs with their musical notes, aid in understanding the significance of the seder. As well, full-color abstract and semi-abstract paintings throughout the book enhance the glorious fiery mood that characterizes the "miracles and marvellous events" associated with the Exodus.

About the seder, all authorities are in consensus: the story must be told so that all may understand it. **Passover Haggadah** would be a boom for many at this time of year.

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A recent German production of the renowned Lessing play, "Nathan the Wise."

German play about Nathan extols religious toleration

theatre

By ARI SNYDER

Nathan der Wise (Nathan The Wise) was Gotthold Ephraim Lessing's last play. For nearly 200 years this play has been a standard text for school children in Germany and in Austria (of course excepting the period of Nazi hegemony). Montreal's German Theatre Association recently presented a special version of the play at La Poudriere Theatre in Montreal, prefatory to a tour of Canada, celebrating the 250th anniversary of Lessing's birth and the 200th anniversary of the writing of the play.

Lessing, renowned Christian author and one of the leading spirits of the Enlightenment period in Germany during the mid-18th century, modelled his Jewish hero on the character of his friend, Moses Mendelssohn. It was Mendelssohn's famous translation of the Bible from Hebrew into German which helped establish the Jewish Haskalah movement. Adolf von Sonnenthal, a 19th century actor, was knighted principally for performing the title role of this play.

It is a curious work, representative of a kind of theatre that has all but disappear today — didactic drama. The subject is religious toleration. Set in the Holy Land during the time of the Third Crusade, the play presents a series of crises in the relationships between a Christian Knight Templar, the Moslem Sultan, Saladin, and Nathan, a rich Jewish merchant.

The most famous passage of the play is the Parable of the Three Rings. The Sultan, in need of money, attempts to force Nathan to lend him money by requesting Nathan to discourage on the relative merits of Judaism, Christianity and Islam. Nathan counters by telling the story of a family heirloom, a ring which has conferred power through the ages. After the death of the father, the three sons each produce a ring and claim it is the true ring entitling each son to be the true head of the family. It is impossible to distinguish the true ring from the copies. The allegory is quite clear.

The tale is originally to be found in Boccaccio's Decameron. Lessing takes it further. Nathan says at one point: "Perhaps the father wished to end the tyranny of the ring by making two wondrous copies. In any event why should I rely less upon my ancestors than yours — or expect you to give the lie to your ancestors in place of mine?" The result is that Saladin asks Nathan to be his friend and Nathan makes the loan to Saladin of his own free will.

In the original, the play runs some 500 pages of printed text and contains some two dozen roles. For this production, Erwin Potitt has abridged the play for performances by four actors. Potitt, who enacts the role of Nathan, has directed the production to highlight the ideas of the play rather than establish a dramatic tenor to the evening. The packed audience at the premiere at La Poudriere, March 14, was much in sympathy with the production, sponsored by the German Consular General and the German Benevolent Society.

Given the spirit of the production the actors render credible readings of the German iambic verse: Irene Galtier as Nathan's adopted daughter Recha, Alfred Huber as the Knight who falls in love with her, and Birgit Koch as the Princess Sittah. The production will be given again at the National Arts Centre Studio Theatre in Ottawa on April 22; at the Victoria College Theatre in Toronto on April 28; and at the University of Waterloo in Kitchener, Ontario on April 29.

Even during wartime concerts continue

music

By RICK KARDONNE

"Jerusalem gives me a marvelous sense of excitement."

So says Lukas Foss, one of the world's major living contemporary composers and conductors, who, as conductor of the Jerusalem Symphony for five years during the mid-1970s, imprinted upon it a sense of true adventurous excitement and innovation matched by few orchestras anywhere in the world.

Brought over to Israel by the Testimonium organization (founded and still directed by that remarkable founder of Youth Aliya, Esha Freiah), for a festival of new compositions based on biblical themes, Foss was originally invited to conduct the Kol Israel radio orchestra. He saw in the orchestra much remarkable potential for interpretive excellence and creative adventure. But he had to face a limited budget, common to totally government - sponsored organizations of this sort all over the world.

In the wake of the welcome influx of first-rate Russian-Jewish musicians, he managed to persuade the Kol Israel Orchestra to enlarge its capacity by 25. He secured for the orchestra a government grant to allow this increase in size to happen. But his ambitions were higher. He wanted the orchestra to grow beyond the simply governmental level, into a semi-public, semi-private ensemble. So, he fought, and succeeded, to change the name of Kol Israel Orchestra to that of the Jerusalem Symphony. He conducted the Jerusalem Symphony for five years before handing it over to his successor, Gary Bertini, whom he chose, and who has been able to get the funds for necessary improvements such as higher competitive salaries for the musicians.

Foss has high praise for the Jerusalem Symphony's continuing policy of featuring new and adventurous music. The JSO, thanks to its continued semi-public support, can thus cover a much wider program than the totally private Israel Philharmonic, which is completely subject to the wishes of its subscription audiences.

Israeli composers evoke the highest admiration from Foss. He is particularly fond of the music of Tzvi Avni, Joseph Tal, Ben-Zion Orgad and Mordecai Seter, and also has high praise for younger Israeli composers such as Joan Williams. He characterizes Israeli contemporary serious music as being an original fusion of Oriental Jewish folk-styles with the international avant-garde; with Seter being most Oriental-Jewish-influenced and Avni most international avant-garde. Tal and Orgad fuse the two styles.

Recently in Toronto to conduct two concerts under the auspices of one of North America's most knowledgeable classical-music stations, CJRT, (one of the concerts featuring the music of Paul Ben-Haim), Foss continues to have fondest thoughts of Jerusalem and Israel. "It's a miracle that there is what there is, musically, in Israel." Although the continuing security situation somewhat hampers the full potential of Israeli cultural activity (exemplified by the constant interruptions in orchestral scheduling due to army reserve service), the efforts which are made in Israel to present a rich cultural scene are truly heroic. "Music is put on to heighten morale," exclaimed Foss. "Concerts are put on with a vengeance; even during wartime."

Certainly, the contributions of world Jewish musician-composers of world stature such as Foss towards Israel's musical scene enables miracles, such as what he describes, to occur.

Brash and zany novel often becomes repetitious

book review

By BERNARD BASKIN

Good as Gold
By Joseph Heller
General Publishing $16.95

This is a brash, zany and irreverent novel that is at the same time a savage indictment of government bureaucracy, distorted family relations and our society's penchant for the irrational.

Bruce Gold is a 48-year-old university professor of English literature who has lost his liberal pretensions. He is vain, politically ambitious, remote from wife and students—a classic non-hero. In a fit of depression he asks his doctor: "Is there something about me, something in my makeup perhaps, that causes people to want to make fun of me? Is there something that inspires humour in others, am I of a type that encourages sport?" His doddering father who dislikes him intensely confides to a friend, "This is my son's brother. The one that never amounted to much."

Gold's problems are multiple. In the first place he is the target of an insensitive, carping family of five demanding sisters, an insufferable older brother, their spouses, a stoical long-suffering wife, and an impudent 12-year-old daughter. In one telling exchange she asks her father why he had had her if he didn't want her. He answers, "Who knew it would be you."

In the second place, some of Gold's magazine articles, his ability to coin memorable slogans and his political flexibility that enables him: "with just a few more adjustments in emphasis to deliver essentially the same speech to an elderly reactionary religious group that he had given the day before with equal success to a congress of teen-age Maoists," brings him to the attention of an old schoolmate who dangles before him the possibility of a high-ranking position with the American government. The friend, caricature of the establishment man who indulges in a kind of surreal double-talk, assures him that he will go far—who knows, perhaps even be appointed secretary of state. Caught in a Kafka-like maze of circumlocution and unfilled promises, Gold falls victim to anxiety.

Thirdly, the lusty but naive protagonist becomes involved in a series of wildly improbable hilarious amatory adventures that are eventually more trouble than they are worth.

Early in the book he is commissioned by his publisher to do a study of contemporary Jewish life in America. The assignment is accepted with alacrity although Gold isn't sure that he has ever had an authentic Jewish experience. This sprawling tome of close to 500 pages is, in effect, a depiction of this Jewish experience—obvious to the reader, but of course not to the hero of this convoluted story.

Heller's humor is sometimes wildly funny and satirically effective, but often repetitious and belabored. There are serious moments that underline the author's intention. "He knew there was no longer anything legal to be done under the American system of government to discourage crime, decrease poverty, improve the economy, or nullify the influences of neglect, and when he got to Washington he would not even try. . . . Gold knew that the most advanced and penultimate stage of a civilization was attained when chaos masqueraded as order, and he knew we were already there."

Heller fans will probably love this new opus from the man who achieved fame with **Catch 22**.

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By VIVIENNE MUHLING 481—6434

Previews for ALEOLA are April 14, 15 & 16. This new Open Circle production is by Clifford E. Lee National Playwrights' award winner, Gaetan Charlebois, and, like all Open Circle ventures, a 'must-see' event. Opens April 17. For tickets (previews and Matinees a low $4) and times, phone 363—6401. ALEOLA, at Adelaide Court Theatre, 57 Adelaide St. E.

* * * * * * * * * *

Another Open Circle all-time smash — THE PRIMARY ENGLISH CLASS is held over again! If you've seen it already, you'll know that this Israel Horovitz hilarious comedy can be seen by the whole family over and over, and still keep you in merry stitches. See Toronto's longest-running comedy Tuesday—Sunday at Adelaide Court, 57 Adelaide St. E., 363—6401.

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* * * * * * * * * *

A LIFE IN THE THEATRE, David Mamet's "skillfully rendered . . . unashamed theatre valentine," (Star), is at The Bayview. Peter Dworsky & Jack Creley star in the T.A.P. production with a Murray Laufer set that The Globe called "sheer inspiration." See it 8:30 Tues.-Thurs., 7 & 9:30 p.m. Fri./Sat., 2 p.m. Sun. Mat. at The Playhouse, 1690 Bayview Avenue, 481—6191.

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Travel

An artist sits in his chair and waits for customers in Tel Aviv's Dizengoff area to buy his paintings. Tel Aviv is Israel's second largest metropolis, playing second fiddle to Jerusalem, the capital which overtook it in population about two years ago.

With its graceful minarets, mosques and ancient seawalls, Acre is a tourist's delight. The Turks lived here for many hundreds of years, and Napoleon passed by in the late 18th century. Today, Acre's population is almost divided between Jews and Arabs.

Peace treaty opens the door to vast tourism potential

By CHARLES LAZARUS

MONTREAL — —With the signing of the peace treaty between Israel and Egypt, the door has been opened for a new dimension in Middle East tourism within the framework of open borders, a key part of the agreement.

The first step toward open borders has already been taken. They will be opened on May 27.

On **Meet the Press** recently, Israel's Defence Minister Ezer Weizman was asked which part of the treaty was felt to be most expeditiously applicable, since formal diplomatic relations with the exchange of ambassadors is under a 10-month deadline.

He replied: "Open borders," because that would permit an immediate easy and profitable flow of tourists and commerce across the common border.

In fact, there are two elements of the Middle East tourist picture which are already part of the planning process.

According to Dov Adiv, the Canadian general-manager for El Al Israel Airlines, both Israel and Egypt are part of the same geographic area and therefore they are considered "common rated" as far as fares are concerned.

This means that, once the borders are opened, it will be possible to fly Montreal-Tel Aviv-Cairo-Montreal for the same price as Montreal-Tel Aviv-Montreal. (Unlike El Al, Egypt hasn't any direct service with its national carrier, Egypt Air, from Canada.)

Second: The vast Sinai area, which will eventually be completely returned to Egypt under terms of the peace treaty, continues as a tourist treat until and certainly after the borders are all officially opened.

In immediate and practical terms, anyone visiting Israel can even now travel by car, bus or Arkia, Israel's inland domestic air service, to such Sinai attractions as Sharm El Sheikh, the Santa Katarina Monastery, and along the Mediterranean coast, in through Gaza, the Rafiah sector and El Arish.

Once a state of "normalcy" (as defined in the treaty), begins with the open borders, access to the Sinai will continue, of course, and in fact extend right into the heart of Egypt to such historic and exotic places as the road between Cairo and Giza, where the Pyramids are located; Ismailia and the port of Alexandria at the head of the Nile.

"One of our first hopes, of course," said Adiv, "is that the open borders will be a fact as soon as possible so that regular service can begin in both directions between Cairo and Tel Aviv — flying time is approximately 50 minutes.

"And don't forget, too, that both El Al and Egypt Air have, in fact, some experience with mutual air service. That began when Egypt Air brought President Sadat and his party to Ben Gurion Airport, and we took the Israeli entourage to Egypt."

Adiv then projected the potential, possibilities and logistical challenges that normal access between both countries would bring:

"The first thing to understand is that tourist traffic will increase tremendously between Israel and Egypt — particularly if you can travel by air to both countries for the same price.

"However, as far as Egypt is concerned there may be an accommodations problem because of the limited hotel space which would have to be dramatically increased in the years ahead — particularly for the traveller of modest means."

Asher Rahav, director of the Israel Government's Tourist Office in Canada, says:

"There's a renewed emphasis now on visiting southern Israel, places such as Beersheba in the Negev where defense personnel and civilians will be relocated from the Sinai, and to see the Sinai attractions, from Sharm El Sheikh to the Santa Katarina monastery."

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Charter flights will boost travel

TEL AVIV — For the first time, the government of Israel now allows charter flights, a development which will bring this country within the means of a great many Canadian travellers.

A leader in presenting a "more affordable" Israel and in helping to develop important tourism revenues for the young nation is Sunflight Holidays.

Beginning April 29 through December, Sunflight will offer five special holidays in Israel, ranging from $649 for two weeks to

Also, staying in youth hostels is available in two, three and four-week versions, starting at $719 per person, double occupancy and allows participants to choose from 31 government-operated hostels which offer dormitory accommodation. There is no age limit for the program, the only requirement being membership in the Youth Hostel Association. Membership is available from the Association's office at 8 York Street, Toronto, Ontario. Senior memberships are $12, Juniors $6. Each requires the applicant to provide a recent photograph.

Incredibly, all youth hostel tour prices include a daily Israeli breakfast — a buffet, usually consisting of eggs, fish, salad, cheese, fruit, bread and pastries — a meal to take you through the whole day.

For the young and the young-at-heart, the hostel tours which allow participants to come and go as they please, may be the best way to get a real feel for the people and the pulse of one of the world's youngest and oldest cultures.

The two-week Land of the Bible tour, on the other hand, offers a more structured introduction and education. The tour begins with a seven-day escorted motorcoach tour of religious and historical sites, followed by a week in either Tel Aviv or Herzliya, one of the Mediterranean's best seaside resorts which has a broad expanse of sun-drenched beaches lying only 20 minutes from Tel Aviv.

The motorcoach itinerary reads, like a history of the world, which is just about what it is...Jerusalem, King David's Tomb, the Dead Sea Scrolls, Jaffe Gate, the Western Wall, Church of the Holy Sepulchre, Bethlehem, the Jordan Valley, Nazareth, the Upper Galilee, The Golan Heights, Acre, Massada and the Dead Sea. It's a trip in time and space, as well as geography, to go from the Upper Galilee to the Golan Heights in the same morning.

The other two tours offered fall between the hostel tour and the Land of the Bible tour. First, there's the two-centre holiday which features a week in Jerusalem, followed by a week, either in Tel Aviv or Herzliya. The two-centre holiday starts from $829 per person, double occupancy. The second intermediate tours is a two or three-week stay in either Tel Aviv or Herzliya. This holiday starts at $779 per person, double occupancy.

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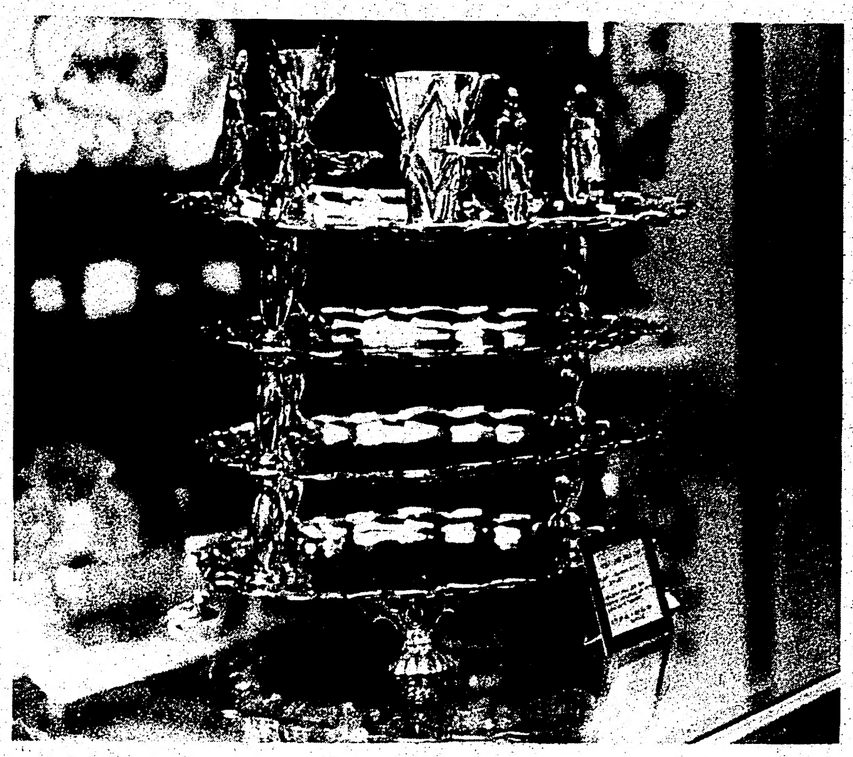


SEDER PLATE

This elaborate Passover Seder plate was made between 1866-1872. It's at Montreal's Temple Emanu-El.

Three new issues

stamps

—By CHAIM YEHUDA

11th "Hapoel" Convention.

During April, the Philatelic Services announce three special issues: a single, Memorial Day 1979; a single marking the 50th anniversary of rotary in Israel; and a set of three for the 11th Hapoel convention. The former two issues will be discussed in subsequent columns.

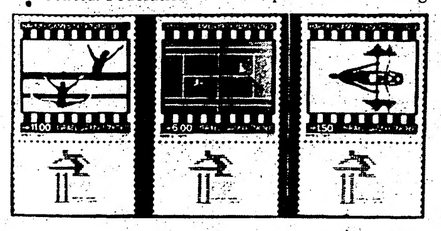
The 11th Hapoel Games which will be held from May 2 through May 8 will be a highlight of Israel's 31st anniversary celebrations and will give people the chance to enjoy sports as part of the national holiday.

The opening ceremony is expected to be a colorful spectacle in which over 1,000 athletes from 24 countries will join Israeli sportsmen and youth. It will be staged at the Hapoel Bloomfield Stadium in Jaffa in the presence of President Yitzhak Navon.

As in the past, these games will illustrate the many activities of Hapoel, which is the sports organization of the Histadrut, the General Federation of Labour. The games are divided into four parts: international competitions; official workers' competition in tennis, table tennis, wrestling and gymnastics; spectacular displays; and mass participation events throughout the country.

The closing ceremony will feature a varied display of folk dancing and gymnastics performed by outstanding international troupes.

Participation in "Hapoel" is popular throughout Israel with more than 250,000 people active in its various ongoing events. Its motto is "develop sports for the masses and champions from among them."



The 1979 Hapoel stamps were designed by A. Hecht from photographs by A. Ganor and depict weightlifting, tennis and gymnastics. These stamps are multicolored and printed by E. Lewin-Espstein, using the photolithography process in sheets of 15 with five tabs.

The Hapoel convention which is now held every four years was previously commemorated with the issuance of stamps in 1961, 1971, and 1975.

The daily news inspires Dry Bones

By MURRAY MALKIN

TORONTO—

The daily news is all he needs for inspiration.

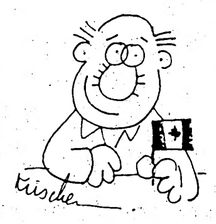
With a few deft strokes of his black felt-tipped pen, he satirizes Israel's political and rabbinical leaders, its parties, Jimmy Carter and Anwar Sadat, American Jews and Zionists everywhere.

No one is safe from his acerbic pen, not even supposed friends. But foes are especially in danger from Ya'akov Kirschen, the Jerusalem Post's creator of Dry Bones, the cartoon strip that appears in newspapers around the world, including The Canadian Jewish News.

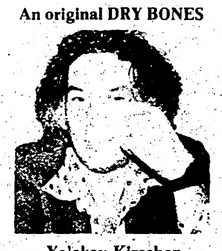
"No person, no organization is above being exposed," says the lanky gray-haired cartoonist.

Kirschen, a native of Brooklyn, N.Y., has been drawing Dry Bones since the early 1970s, soon after arriving in Israel as a new immigrant. He went to Israel after developing strong Jewish feelings. In 1971, he took the plunge and immigrated.

"I never belonged to any Jewish organizations. I came from a non-religious family. But I suddenly realized that most French live in France, most Italians live in Italy and most Chinese live in China. So I figured most Jews should live in a Jewish country."



An original DRY BONES



Ya'akov Kirschen

Although Kirschen is a bundle of energy—he smokes, fidgets, and talks all at the same time—he finds it hard to meet the Jerusalem Post's noon deadline. He hands in Dry Bones at least eight hours later, but his editors don't seem to mind, realizing they have a valuable property on their hands.

Despite Dry Bones' international fame, Kirschen is far from wealthy. By Israel's journalistic standards, he is relatively well paid, "but it's not enough to live on," he complains.

Here in Toronto to promote aliya for the North American Aliya Movement, Kirschen disagrees that his cartoon strip discourages Jews from living in Israel.

"Israel is a pretty tough country to adjust to, and if there was another Jewish country I'd move there."

He smiles, leaving a reporter a little puzzled.

"As it happens, there's only one Israel—one Jewish country—and that's where every Jew belongs."

German officials are alarmed by propaganda

By F. SACHSER
Jewish Chronicle Correspondent in West Germany

The legal authorities in Frankfurt, West Germany, have been alarmed by the recent increasing circulation of neo-Nazi and anti-Jewish propaganda material in the city. A police superintendent says that the local police forces have been instructed to step up actions against the distributors of such material.

Among the incidents reported, have been the spreading of anti-Semitic neo-Nazi pamphlets at a school in the Niedereschbach district of the city, as well as a campaign by a group of children and youths clad in Nazi-type uniforms who openly distributed neo-Nazi material glorifying Nazism and Nazi crimes. The material also attacked the Jews.

One of the pamphlets handed out by them was entitled **Der Angriff**, and was published by a militant group at Karlsruhe calling itself Deutsche-Voelkische Gemeinschaft. It contained an article titled "Our Enemy is Zionism."

Probably as a negative consequence of the **Holocaust** television series, and the ensuing public debate on the Statute of Limitations for Nazi crimes, neo-Nazi propaganda activities have increased considerably, the police superintendent says. He adds that everywhere neo-Nazi activists are trying, in particular, to attract young people, even children of school age. Incidents like the one reported at the Niedereschbach school are not isolated occurrences, and this is a growing problem that cannot be solved with legal measures alone, but requires quick and effective counter-action by all democratic circles, including the schools, he stresses.

At the Niedereschbach school, the principal took disciplinary action against a 15-year-old boy, with the SS motif tattooed on his arm. The boy threatened a female teacher saying that during the Nazi era she would hve been deported to a concentration camp or shot.

Later, several young men in paramilitary uniforms entered the school principal's office asking him to explain why he had expelled the 15-year-old boy. At the same time, anti-Holocaust pamphlets were circulated among the pupils. Some of the pupils made the Nazi salute, saying "Heil Hitler."

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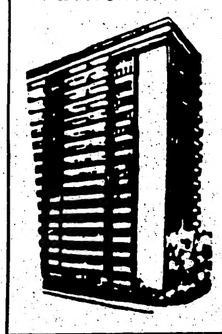

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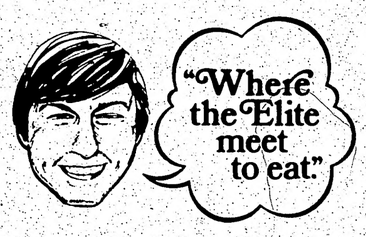

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Passover Message from the Honourable John Roberts.

On Passover Jews around the world recall the courage and determination of their forefathers who suffered through long and torturous years in bondage before fleeing from Egypt to the promised land.

This celebration of freedom takes on a special significance this year because of the recent signing of the historic peace treaty. As I heard Menachem Begin declare, "No more wars. No more bloodshed. Peace unto you." and Anwar Sadat respond, "A new dawn is emerging out of the darkness of the past," I thought to myself that the hopes and the dreams of the children of both Egypt and Israel are finally being answered.

We live in a new time of hope, the hope that we will, at long last, see the end of war in the Middle East and a new beginning of friendship and brotherhood.

This Passover, I extend to all of you my hopes for peace in this celebration of freedom.

John Roberts
Secretary of State.

חג שמח

Flashes of Passover during CBC station breaks are original water-colors by veteran painter

By JANICE ARNOLD

MONTREAL—
For hundreds of thousands of Canadians their only glimpse of Passover is those fleeting CBC station breaks flashed across their television screens around this time of year.

Few may appreciate the fact that these colorful interludes, which depict scenes from the biblical story of Passover, represent more than just a background for the TV's channel number, or, a filling when no commercials are available.

Each Passover scene is an original, water-color painting done by the same man who is responsible for all of CBC's holiday station breaks which include Rosh Hashana, Yom Kippur, Succot, and Purim, as well as the whole gamut of Christian and national holidays from Christmas to Valentine's Day.

Norman Kucharsky (or Kirk, as he is known professionally) has been painting station breaks for CBC for 23 years.

Kucharsky had been painting Christian holidays for a number of years before he hit upon the idea of doing Jewish holidays.

"On Christmas about 15 years ago I did a series on Christmases as different ethnic groups celebrated the holiday. Then it came to me, why not do a Chanuka station break?" The other major Jewish holidays soon followed.

Kucharsky's drawing of Dr. Henry Morgenthaler.

A slight, short man with a full head of unruly silver hair, Kucharsky has remained modest about his art.

He works in a tiny, cluttered pre-fab office in the graphic arts department, just one of hundreds in the confusing, dimly lit maze that is Maison du Radio-Canada.

Kucharsky came to the CBC when it had only a French-language station in Montreal, following a brief career in advertising following the war.

"I was not just the only anglophone, but the only Jew at the time . . . because of that I became a sort of consultant on Jewish matters, despite my rather hit-and-miss Jewish education," he recalls of those days, when CBC was located on Dorchester Boulevard West in what was once the old Ford Hotel.

This year's Passover station break is an interpretation of Moses confronted by the Burning Bush. Executed in rich reds and yellows, with Moses in cool blues.

"I chose this theme because the bush is burnt but not consumed; in a way, I think this is a history of the Jewish people," Kucharsky explained.

If you find 'Moses' looks a little like Kucharsky it's not surprising. The CBC not only economizes on space, but on models, too. Looking in a mirror, Kucharsky used his own face and hand to draw Moses shielding his eyes from the flames.

After painting Passover, as well as the other holiday scenes for 15 years, Kucharsky is always hungry for new ways to portray the Passover message.

The Bible remains his most valuable source of inspiration, but sometimes modern-day events make certain passages a little more desirable than others.

"I was working on a painting of the hand of God engulfing the Egyptians in the Red Sea. Then the Camp David accords came along and I thought better of it," Kucharsky said.

Last year, Kucharsky chose the Exodus story with his conception of the Israelites in the desert.

His Passover paintings have not gone unrecognized, despite the brevity of their TV time.

Saul Shapiro, a Montreal collector of books of Judaica and paintings by Canadian artists, was so impressed by the Passover scenes he saw on CBC station breaks, that he sought Kucharsky out and commissioned him to illustrate a Canadian Haggada to add to his collection from around the world.

(J. Arnold photo)

TV artist Norman Kucharsky [Kirk] puts finishing touches on watercolor of Moses and the burning bush.

Born in Montreal, Kucharsky developed his art while serving in the army and missed being named official war artist because of a wound. After the war, he studied art in New York under such well-known artists of the time as Raphael Soyer, famous for his depiction of the everyday life of Jewish New Yorkers, and William Gropper, creater of the legendary Johnny Appleseed.

A watercolorist by nature, Kucharsky also has a fondness for stained glass —the result of too many Christmases no doubt— and his works are often a composition of small, multi-colored pieces.

One of Kucharsky's first jobs for CBC was to replace the old photo of Mount Royal that it had been using over and over for its station breaks with some new paintings of Montreal.

To this day Kucharsky is still seen around the back streets of Montreal trying to capture the ambience of the city for station breaks. His watercolors, done right on the spot, have by now become collectors' items.

Kucharsky is also courtroom artist for CBC's **City at Six**. He has covered such major cases as those of abortionist Henry Morgenthaler, the Sky Shops scandal, the Charles Marion kidnapping, the Mcdonald Commission into RCMP wrongdoings, and the Maloufinquiry into the cost of the Montreal Olympics.

Most recently he did the Renaud brothers, who were arrested in Puerto Rico after murdering an MUC policeman.

Sketching court trials—which are rarely open to photographers—is a highly specialized skill. It requires objectivity, a good knowledge of the case, and, above all, a quick hand and eye, says Kucharsky.

The artist must avoid the temptation of prejudging defendents and making them look like villains. The artist also has to work with great speed because of the often limited time that witnesses appear in the courtroom.

Kucharsky, unlike most other artists, completes his paintings in the courtroom, carrying around in his pocket a miniature paintbox, a bottle of water, brushes cut down to size and paper towels.

Dealing with criminals has become an academic exercise for Kucharsky, who may be called upon in the same day to do an illustration for a children's program.

As well, Kucharsky does promotional slides, for coming programs and conceptions for documentaries or news specials where photos are not available.

"You could say my work offers a lot of variety," he says.

Rabbi Maurice Davis' encounter with the followers of Sun Moon

MONTREAL [Staff] —

Maurice Davis, an American rabbi and active cult de-programmer, had his first encounter with the followers of Sun Myung Moon when one of his own congregants became involved as a "moonie". Davis is the senior rabbi of the Jewish Community Centre of White Plains, New York and founder of Citizens Engaged in Reuniting Families (CERF).

Try as he might, Davis could not convince the 20-year-old Reform Jewish girl, a college graduate, to even visit her parents. "If I set foot in my parents' home, the devil will take my soul," she told him. Neither Rabbi Davis nor a special psychiatrist were successful in encouraging her to leave the Unification Church. Says Rabbi Davis: "I cannot stop till I get her out."

Speaking recently in Montreal at a seminar B'rith Hillel and the national religious affairs department of the Canadian Jewish Congress, Davis said there were presently 8,000 young people officially involved in the Unification Church — a major cult which uses 50 aliases, including "Judaism in the Service of the World."

When confronting a likely candidate for their movement, explained Davis, Moonies rarely reveal their true identity, since deceit is a vital ingredient of their philosophy. "The doctrine of heavenly deception," as they refer to it, states that all deception for a "holy purpose" is permissible.

Davis said the person recruited by the Moonies is generally from a white, upper middle class family, between 18-26 years old and unhappy with the "coldness and complications of life." The Moonies bombard individuals with love and a feeling of importance. "They listen to them, hug them, hold their hands, said the rabbi.

The process itself is a form of brainwashing. The young person is invited to go away on a weekend retreat, and when he or she arrives, is immediately separated from any friends, and assigned to the care of certain Moonies who accompany the individual everywhere. Strenuous mental and physical activity, and a reduction of caloric intake and hours of sleep, combine to produce a disorienting effect upon the candidate. Should he or she resist and decide to go home after the weekend is over, the person is confronted with the question: "Are you going to walk away from God?" The individual is then influenced to stay on. "Somewhere along the way," said Rabbi Davis, "the individual notifies his or her family that family faith, and college career, are to be replaced by work for God — translation Moon."

Citizens Engaged in Reuniting Families (CERF) an American-based body was originally organized to bring the problems of cults to the attention of the general public. Its aims were to convince Congress to take special legislative action, and to counsel those parents whose children are currently involved in cults. Its membership presently includes 600 parents and Davis has himself de-programmed 128 young people.

To date, there are three methods available to a "de-programmer". The first is by kidnapping the child, locking him in a hotel room with his parents present, and forcing him to communicate. The method is illegal, and one which Rabbi Davis insists on not using. The second method involves obtaining a court injunction to hold the child for 21 days. This method is a regression of the Law of Conversatorship, which was originally designed to protect adults from senile parents. Not every judge will enforce this law, and it has recently come under attack by civil rights organizations.

The third method, and the only one which Rabbi Davis utilizes is to have the individual come to him of his or her own free will. The parents devise a ruse of bringing their child home, by either claiming a wedding, a heart-attack, or some other reason. Once out of the environment, they convince him or her to speak with Rabbi Davis.

Sessions often begin early in the morning and continue until there is some communicative interchange between the two. Davis attempts to determine what the person was running away from, and what he or she hoped to find. During one such session, he pointedly asked one Jewish cultist: "How does it feel to live with anti-Semites?" When the boy responded negatively to this accusation, Davis informed him of the Moonie "Doctrine of Indemnity," which claims the six million Jewish victims of the Holocaust, were merely "paying indemnity" for their ancestors' crime of murdering Christ. "For 2,000 years," said Davis, "the Jews have been blamed for everything, but nobody ever blamed us for the Holocaust before."

Besides being a threat to the mental health of its adherents, according to Rabbi Davis, the Unification Church is gaining considerable economic and political strength. To date, they own an estimated $150 million worth of property. "This kind of power allows them to buy what and whom they please," said Davis.

The money is collected by inconspicuous methods such as selling flowers and peanuts on the street. Each member brings in approximately $100 a day and works seven days a week. Due to the American constitution's first amendment, concerning freedom of religion, politicians are hesitant about investigating the Unification Church.

Moon, himself, has made no effort to disguise his political ambitions: "My goal is to create a Christian political party in America," Moon has said. "The separation of church and state is what Satan loves. We can control the religious world with one hand and the political world with another. If you are not prepared to do so, you had better die."

The children of today are extremely lonely people, explained Rabbi Davis. "The great causes of the 1960s are not there to grab his or her attention. Alienation also comes from the breakdown of the extended family.

"Because of all this, we must make the nuclear family work. The community must be sensitized to the needs of their children and to develop an open and more honest relationship with them. Only a strong sense of self can prevent a child from giving up his mind to the indoctrinations of cultist figures."

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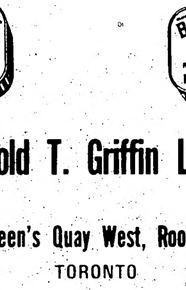
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(Religious News Service photo)

PROTEST

Palestinian women outside the door of Jerusalem's Al Aqsa mosque protest Egyptian-Israeli peace treaty.

British businessmen investing in Israel

By GABRIEL REY

Despite the Arab trade boycott, some British industrialists and businessmen are now beginning to realize the importance of investing in Israel, and are noting the important commercial opportunities there, as Gabriel Rey indicates.

Senior officials of the department of trade, and leading representatives of more than 100 British business concerns (both private and nationalized) — some of them household names in industry, banking, insurance and commerce — are participating in a unique venture, the aim of which is to promote investment in Israel and partnershilp between companies in the two countries.

Sponsored by the Anglo-Israel Chamber of Commerce, the Bank Leumi, Bank Hapoalim and the economic department of the Israel Embassy, the new venture took the form of a one-day seminar over which Sir Monty Finniston, former chairman of the British Steel Corporation presided.

But what gave the seminar a unique importance was not merely the scope and status of the participants. Its significance lay rather in that their very presence reflected a substantial and almost sudden change in the approach of the British business community towards business with, and in Israel.

After much — and justified — talk about the timidity on the part of British businessmen (and Government departments) and complaints of a "Voluntary boycott," a new climate has become apparent in which opportunities in Israel are being viewed with a new interest and even anticipation.

The reasons for the change are manifold; some have their roots in recent political developments in the Middle East area, others in economics.

There is, above all, a strong belief among leading British businessmen that notwithstanding the ups-and-downs of the Egyptian-Israeli negotiations, a peace agreement will be signed sooner, rather than later, which will have far-ranging effects on business opportunities.

The most immediate of them is the construction of new Israeli airfields and military bases following the withdrawal from Sinai. The estimate of the cost of building these new bases and their infrastructure, varies between two and four billion pounds sterling. It is an attractive proposition, especially for the British construction companies who have just lost their contracts in Iran, or who have reached the end of their work in the North Sea.

Then there are a number of British companies which see a more long-term prospect — in playing the role of the intermediary in the development of Israeli-Egyptian economic relations. They believe that a peace treaty would not by itself immediately — or even for several years — undo the mistrust engendered by almost half a century of conflict and war between the Israelis and the Egyptians.

Consequently there should be a useful and profitable role for British businessmen who have had experience of dealings with both, especially if they were encouraged by the two Governments concerned.

Those companies would shrug off the fear of the Arab boycott, for they are convinced that whilst the radical Arab states (such as Syria, Iraq or Libya) would probably intensify the boycott once Egypt signed a peace treaty, the more moderate and conservative Arab states—much more important from the commerical point of view—would relax their pressure on foreign companies doing business with the Israelis. In any case, opportunities in Israel would, by then, be very worth the risk of Arab displeasure.

British businessmen have also, somewhat belatedly, discovered that American, German and Dutch companies which have worked in partnership with Israeli firms, have been doing well, earning great profits by contributing their technological know-how, and especially marketing expertise, while getting very skilled Israeli professional personnel at half the United States-European salary rates.

Tel Aviv exchange sees record trading

TEL AVIV —

Last year was the second consecutive year of exceptionally heavy activity on the Tel Aviv Stock Exchange. The trading volume in the equity market and the amounts raised through new issues of enquiries and equity-related securities rose sharply in 1977 and 1978.

The Israeli equity market had been relatively dormant since the early 1960s, with short spells of active trading and rising prices in 1968 and 1972. Investors were attracted to indexed bonds which provided them with an excellent hedge against inflation.

Bearing in mind the quickening pace of inflation in Israel in the years 1976 to 1978, it is not easy to explain the sudden interest shown by the investing public in equity investment. Some people were probably concerned about a possible change in the government's policy of backing indexed loans. Others were seeking portfolio diversification, adding a speculative touch to a portfolio heavily weighted with indexed bonds. In any case, a fact that money started to flow to the equity market in the last quarter of 1976, and the rapid increase of security—prices that followed—touched off a boom of unprecedented proportions.

The expanding activity gave impetus to new issues. The opportunity was seized by listed companies, with the commercial banks leading the way. In 1977 only four new companies listed their shares on the exchange, but in 1978 the number of new listings increased to 15, a very substantial figure for an exchange with 103 listed companies.

There have been ups and downs in the equity market since early 1977, but the scale of the market has definitely changed in the past two years. Average daily transactions on the floor of TASE increase from $12 million in 1976 to $50 million last year.

The expansion is impressive even when allowing for the rapid price increases since 1974. Trading volume—in real terms—increased threefold between 1976 and 1977. Similarly, the average daily volume in 1978 was almost triple the 1974 figure, after allowing for inflation.

The boom in the equity market in 1977 was accompanied by very substantial increases in stock prices. The average total return to investors in ordinary shares in TASE amounted to some 90%, or about 35% in real terms. This spectacular performance was not repeated in 1978. Stock prices went up some 38% during the year, but the consumer price index in December 1978 was 48% higher than in December 1977. (The devaluation of the Israeli pound in terms of the U.S. dollar was only about 24% during 1978.)

During the relatively lack-lustre performance of ordinary shares in 1978, the long-term investor in Israeli securities has fared quite well in the past decade. Those investing in indexed bonds average a real rate of return of about 4%—a similarly consistent performance, the real rate of return on ordinary shares fluctuating considerably from year to year. It was 82% in 1972 and 34% in 1973, but the average real rate of return for the 10-year period was positive and not insubstantial.

The Tel Aviv Stock Exchange is still small when compared to the major stock exchanges, but not far behind the smaller European exchanges. The rapid inflation in Israel in recent years and the substantial devaluation of the Israeli pound may still deter foreign investors. But one should not ignore the fact that investors in both indexed bonds and ordinary shares, fared remarkably well, even when allowing for the effects of inflation and devaluation.

Foreign investors may hesitate to invest in the shares of companies they hardly know of. But the list of companies which have their securities listed for trading on the TASE include some of the best-known names in the Israeli economy. Among the largest issuers one finds the three large Israeli banks (Leumi, Hapoalim and IDB), large investment companies (Clal and Bank Leumi Investment Company), and several important manufacturing corporations (Dead Sea Works, Teva Pharmaceutical Industries, Frutarum).

Finally, it is worth mentioning that substantial investment in securities is done in Israel through open-end investment trusts. Most investment trusts are managed by companies affiliated to commercial banks, and the variety of investment policies offered by the trusts is quite impressive. Currently, more than $111 million of investments are managed in some 40 trusts.

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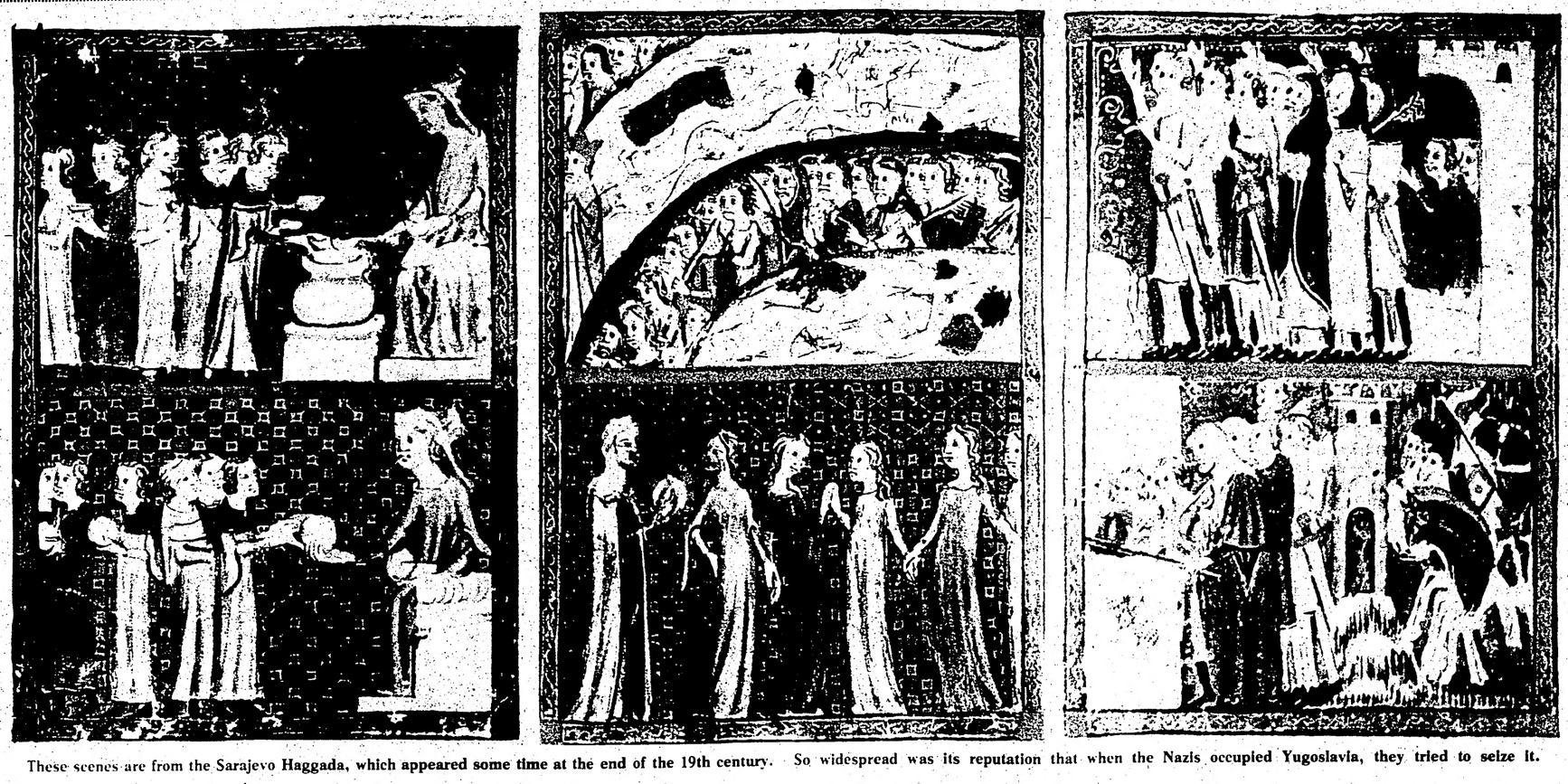

These scenes are from the Sarajevo Haggada, which appeared some time at the end of the 19th century. So widespread was its reputation that when the Nazis occupied Yugoslavia, they tried to seize it.

'A source book on Jewish parenting'

Drama of Haggada bridges time gap

By RABBI ZIGMUND WOLKENSTEIN

The Haggada is a book capable of doing much more than amusing children and carrying fathers and grandfathers through the execution of a Seder. In fact, among a number of additional purposes, it may be utilized as a source book on Jewish parenting.

The Seder is actually a drama acted out between a father (or teacher figure) who is leading, and his son (or any other young person) who is listening, responding and learning. The Haggada itself is the script. Like any other script, it cannot be read dryly. The participants are expected to "put themselves into it" and deliver their "parts" with appropriate emotion and expression. Unlike a play, however, the Haggada is for real. We are expected to be "at one" with our role in the Seder and after it as well.

When we adopt this dramatic viewpoint of the Seder, we can understand why the evening begins with the father uncovering and lifting the matza, and why the child immediately thereafter starts to ask the "four questions." The Haggada, to an important extent, is about the relationship between the parent and the child. It is trying to teach us something about that relationship. The means through which it does so is by developing the theme of "time."

How does a parent bridge the "time", that is, the generation gap, that separates him from his child? How does the parent bridge the great expanse of time that stands between his child and the historical event of the Exodus which he would like his child to appreciate?

The Haggada makes it its business to aid the father in bridging these "time gaps". Repeatedly we find the Haggada illustrating how time is only relative, how there are individuals who did bridge the "gap", and how they should be our examples.

In his opening words, the father says that if it had not been for the Divine redemption from Egypt, we would still be slaves there. He means that for Jews, meaningful time, that is time as free men, time that resulted in progress, began with the Exodus.

Immediately there follows the story of five great rabbis who at their Seder talked all night about the Exodus, unaware of the passage of time, until their students came to tell them it was morning. These men had become so involved in the story that for them, the time between the evening of their Seder and the actual event of the Exodus was obliterated. They had bridged the "generation gap" completely; they had successfully "relived" the Exodus at their own Seder.

In the paragraph which follows, a sage named ben Zoma is credited with explaining that remembrance of the Exodus should certainly not be confined to the Seder night alone. It can and should be remembered on all days and all nights of the year. The Rabbis of his time are quoted as going further by suggesting that even in the Messianic age, the agony of slavery and the exhilaration of redemption would still be remembered. The point they are making is that the Exodus is timeless; it reaches out of its incidental moment in history and seeks to make a place for itself in every generation. We need not only project ourselves back to the Exodus; we can bring it forward into our own lives. This is the main message which the Seder leader, the father, must convey to the children. But how is he to do it? Each child is of a different age. Each has a different personality.

The wise son asks a factual question. He seeks information. "What are all these laws?", he asks earnestly, as if to say 'Explain them to me'. To answer him the father explains the rituals in details. Ideally, parents themselves should have or should acquire the knowledge to answer such a child.

In practice parents provide children with Jewish school education through which they acquire much information themselves. Nevertheless,

Zigmund Wolkenstein

every parent should strive to the degree that he is able, to have knowledge of the Seder, and of other home rituals. After all, at the Seder particularly, the parent is an exemplary figure in the eyes of the child.

The "contrary" son wants to disassociate himself from Passover. Referring to the Seder, this child asks, "What is all this to you?" implying that to him it means nothing, nor is he interested in giving it a chance. To deal with this child the Haggadah advises the parent to use what we today call "reverse psychology".

The father pretends to reject the child and says "Had you been there in Egypt, you would have been left behind." The caring father skilfully throws this child into thought of personal confrontation with the Exodus, suggesting that his sort of attitude would have resulted in his exclusion from that great event. Gambling that this method of raising the child's horizon will produce a change of heart in him, the father at the same time paves an avenue for the child's return, and will welcome him warmly if he follows it. The general lesson is that parents must not pander to such a child, but must show strength and take controlled risks in dealing with him.

The third type of child is called "simple". He is below the age where he could appreciate any intellectual approach. The Haggada advises the father to use emotion. He is to dramatize the Exodus for this child, and convey to him the sense of the Divine Might that brought it about.

The father is not even exempt from dealing with the child who is too young to ask a proper question. A very young child has a poor sense of time. As far as he is concerned, his own father himself may as well have been a slave in Egypt. According to the Haggada, such a child experiences the Seder, and wonders what it is all about. For this child, the father boldly pretends to have actually experienced the Exodus himself, and quotes the Bible, telling the child that through the Seder he expresses remembrance and gratitude for "what was done for me when I came out of Egypt."

Is the father telling a lie? Not really. On the contrary, he has done exactly what the Haggada wants of a Jew. He has overcome the time barrier between himself and the Exodus. He is prepared to personally represent the Jewish past to his child, and nothing could have a greater impact.

In fact the Haggadah later becomes explicit on the subject of time and declares that "In every generation one must look upon himself as if he personally came out of Egypt." The duty of the parent on Passover is, therefore, to bring the past close, to render it real, exciting and alive. He does this for his children, and in order to be able to do it for them properly, he does it for himself first.

Rabbi Wolkenstein is director of Toronto's Israel Frankel Jewish Public Library.

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(Drawings by Saul Raskin)

WHAT PASSOVER RECALLS FOR US

Moses and Aaron tell Egyptian king that God sent them to take the Israelites out of captivity in Egypt. They ask him to let their people leave. In the centre print, a family marks the Passover holiday as a father asks his son to recite the prayer on why "this night is different from others." Bottom illustration shows Joseph, who was raised from a slave to a lord.

ANTILLES PEOPLE TRY TO PRESERVE RELIGIOUS SITES

By ROSETTE SION BISHOP

St. EUSTATIUS, Netherlands Antilles — Against heavy odds, American residents of this small history-rich island, 35 miles south of St. Maarten, are striving to preserve three religious sites that have strong tourism appeal but seemed doomed if help doesn't come soon from the outside world.

The locations are the remains of a synagogue established in St. Eustatius' capital, Oranjestad, in 1737 and completed in 1739, one of the oldest such structures in the Western Hemisphere; a Jewish cemetery on a hill nearby; and a ritual bath house, or mikva. The latter was "rediscovered" in 1973 on what is known as the Princess Estate.

The common enemy at all three sites is the lush tropical vegetation that threatens to engulf them —plus human neglect.

The leading local figures working to save the historic places are Dr. William Snow, a retired radiologist from New York City; his wife Amy; and Martin Scofield, a former New York advertising agency executive who operates two charming hotels—the Old Gin House and Mooshay Bay Public House—with John May, former Connecticut art educator.

As the only members of the Jewish faith (to their knowledge) among the Dutch island's 1,365 inhabitants, the Snows and Scofield warmly welcome any interest shown by visitors. They add, however, that others of the island's 28 American residents have been highly supportive.

The synagogue, called Honon Dalim ("he who is charitable to the poor"), is on the Synagogue Pad (Path) 100 feet off Fort Oranje Street. It was built by Sephardic Jews who probably came via Amsterdam, and with the help of a larger Jewish community in Curacao.

A hurricane damaged the building in 1772, but the synagogue's eventual demise came about because the island itself—a booming port of 20 to 40,000 population at the time of the American Revolution—passed into obscurity.

Leveled the town

The entire port became an instant candidate for restoration in 1781 when the British navy, under Admiral George Rodney, leveled the town, whose warehouse facilities served as many as 200 ships at a time.

The British had at least two reasons for their devastating action: St. Eustatius had early recognized the sovereignty of the United States in 1776; besides, the port was serving as a transfer point for war goods being shipped from other countries to the revolutionary forces.

Today the synagogue is only a shell of four walls (they are solid, two feet thick), missing the roof. The two-floor building (40 by 28 feet) was constructed from yellow bricks brought from Holland as ballast for ships that returned home with cargoes from the new world.

In one corner are signs of a stairway that led to a balcony that women were required to occupy during services. In the yard are the remains of an oven presumably used to heat food for the devout on the Sabbath, when religious law forbade cooking.

Native homes surround the synagogue. Children and chickens move in and out of it at will. Dr. Snow said he occasionally has gone there on Friday evenings with his tape machine to reflect while playing religious music recorded by opera singer Jan Peerce, who is a cantor.

"I always had an interested and respectful audience from the nearby homes," Dr. Snow said.

The synagogue shows no signs of deliberate desecration—it's more a matter of indifference.

In 1973, a group of volunteers from California known as the Caribbean Mitzva Corps came to Statia (as local residents call it) and cleared the premises of the sites. The Snows contributed shrubbery for the synagogue yard, but it seems to be fighting a losing battle against competing plant life.

Extinct volcano

The corps' work at the cemetery and the ritual bath suffered likewise. The bath house is about as heavily covered with growth as when found by the corps.

The cemetery is off Princess Street, about a mile from the crater of an extinct volcano ("The Quill") which accounts for the black sand on the island's beaches.

It is a challenge to all who enter. At any moment, more donkeys than visitors are there. Tied to gravestones, the animals graze on weeds and foliage. The shell of a wrecked automobile lies near a grave.

Twenty-two gravesites have been located, with tombstones in varying conditions. The inscriptions are in Hebrew, Portuguese, and English—sometimes in a combination of two languages. Dates on the stones run from 1742 to 1825.

Prospects for local action to improve the sites are not good, Scofield said during a Sunday brunch at the Old Gin House attended by members of the American colony.

"The Dutch government holds the property in trust for the Jewish congregation of St. Eustatius," he said, "but at the moment there is not Jewish congregation."

Ten male Jews (a minyan) would be required to form a congregation—a number not readily obtainable on this eight-square-mile island.

Scofield believes a case could be made to ask the Dutch government to transfer the properties to a fully constituted congregation.

Even then, financial support would be needed from elsewhere. The local government is refurbishing Fort Oranje and in time is expected to restore the old Dutch Reformed church. But no official plans have been indicated for the synagogue properties.

[Jewish Week]

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(IPPA photo)

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MATZA, MATZA, MATZA AND MORE MATZA

At Kfar Habad, settlers prepare shmura matza for delivery to all parts of Israel.

Orthodox Jew in Israel peers at a package of sugar to ensure it is kosher.

U.S. Holocaust commission ponders nature of memorial

By WOLF BLITZER

What type of memorial should be erected in the United States to the Holocaust? This is a problem now facing a special Commission set up by President Carter as Jewish Chronicle Washington correspondent Wolf Blitzer explains.

During the first meeting of President Jimmy Carter's Commission on the Holocaust, a clear trend appeared to develop in favor of the establishment of a multi-functional facility in Washington which would serve as a memorial to the six million Jews killed during World War II.

The 34-member Commission, chaired by author Elie Wiesel, himself a Nazi concentration camp survivor, was created by President Carter last May to recommend a plan for a national U.S. memorial to the Holocaust. While many local communities throughout the United States have built Holocaust memorials, nothing has ever been established on a national scale.

Commission members, including 10 senators and representatives, scholars, civic and religious leaders and Holocaust survivors, have until September to issue their recommendations to the President.

In addition, the Commission has been charged with recommending ways to commemorate the "Days of Remembrance of Victims of the Holocaust" decreed by the U.S. Congress, and signed into law by President Carter for April 28 and 29, the anniversary of the American liberation of survivors from concentration camps in West Germany.

Those favoring Washington as the site of the proposed national memorial, pointed out that the facility would be available to official and unofficial visitors to the nation's caplital — a place set aside where people could reflect on the horrors of the Nazi effort to destroy the Jews of Europe. But it would also be more than just another monument here.

A truly appropriate memorial should also include a meaningful educational program, including a library and research centre, they said.

As such, the proposed memorial would be similar to Yad Vashem, Israel's national memorial to the Holocaust in Jerusalem. But commissioners noted that the U.S. centre, by definition, would have to be different from Yad Vashem.

During the coming months, members of the Commission are scheduled to visit existing Holocaust memorials in Europe and the Soviet Union as well as Yad Vashem. And before making their final recommendations to the President, they will have another full-scale meeting in Washington on April 24, during Holocaust Remembrance Week.

For the first time, there will be a nationally-televised Christian commemoration of the Holocaust service at the National Cathedral in Washington during the same week. There will be a similar service at New York's Temple Emanuel.

During the day-long meeting, speakers referred to the recent massacres in Cambodia and the plight of the Vietnamese "Boat People" in pointing out that similar atrocities are still taking place today. There were universalistic lessons to be learned from the proposed Holocaust Memorial in the United States.

All of these activities follow the extraordinary impact of NBC's presentation of the film **Holocaust** last year. Indeed, President Carter decided to announce the creation of the Commission only after the film had been screened. The President's chief advisor on domestic issues, Stuart Eisenstadt, is reported to have urged Carter to go ahead with the project. The President liked the idea and made the announcement on May 1, at an Israel Independence Day celebration on the White House lawn, with Prime Minister Menachem Begin in attendance.

Since then, the necessary staff work for the organization of the Commission has been underway. Commission Director is Michael Berenbaum. Serving the Commission is a 27-member advisory board.

Five U.S. senators, including newly-elected Rudy Boschwitz (R-Minn.) serve on the Commission. Boschwitz, who is Jewish, was born in Germany in 1930, but managed to escape as a child with his immediate family, to the United States.

The other senators are: John Danforth (R-Mo.); Henry Jackson (D-Wash.); Clairborne Pell (D-R.I.), and Richard Stone (D-Fla.). The five representatives are: Stephen Solarz (D-N.Y.); James Blanchard (D-Mich.); Bill Green (R-N.Y.); William Lehman (D-Fla.), and Sidney Yates (D-ill.)

Others serving on the Commission include former Supreme Court Justice Arthur Goldberg, Nobel laureate Isaac Bashevis Singer, Nuremberg trials prosecutor Telford Taylor, and author Lucy Dawidowicz.

The Commission's report will also recommend more mundane matters, such as the appropriate means of raising funds for creating and maintaining the memorial. The consensus is that funding will have to be from mixed sources — some from the Federal Government, the rest from private donations.

But based on the first meeting (and the active participation of the U.S. lawmakers) the money will not be a major problem. There is a tremendous excitement and interest in the project, reflecting the heightened awareness of the meaning of the Holocaust. One young Commission member, born after World War II, emerged from the session and told me: "What I learned is that we're all survivors."

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SHAPIRO BATTLES MAJOR KILLERS

By SHELDON KIRSHNER

TORONTO —

Cancer, heart diseases, strokes — these are Jack Shapiro's enemies.

He can't treat these ailments after they've struck a victim, so he does his best to prevent them.

Shapiro, chairman of the Toronto Board of Health, says that about half of the deaths in Toronto annually are caused by one of these three scourges. Working closely with the Public Health Department, Shapiro and his eight colleagues on the Board of Health do their best to protect the public from succumbing to these diseases.

"What could be more exciting than fighting these major killers?" says the 52-year-old businessman who was appointed to his present position last December.

One hundred years ago, the health of Torontonians was most endangered by infectious diseases such as polio, smallpox and diptheria. They have been all but eradicated, and the enemies facing the population today are just as dangerous and insidious.

Shapiro is quick to add, however, that man-made factors play a role in the emergence of cancer, heart diseases and strokes.

Smoking and pollution are causes of cancer, while poor diet and lack of exercise are associated with heart diseases and strokes, says Shapiro, who is believed to be the first Jew to head the Toronto Board of Health.

Consequently, Shapiro regards as his adversaries tobacco and liquor producers, food companies known to add additives to their products and firms manufacturing chemicals and fertilizers.

"These are very powerful economic forces in our society, and government is not doing enough to regulate them," he observes.

"We as a generation don't want to be used as guinea pigs," he adds. "We don't know the effects — the long-term effects — of the chemicals in our air and in our food."

(Ben Lechtman photo)

Jack Shapiro, chairman of the Toronto Board of Health, likes cigars but fights against smoking.

The Board of Health, which operates under the Public Health Act enacted by the provincial government, attempts to educate the public about health hazards through TV and newspaper advertising. It also provides immunization, mental health and dental services, ensures that food in city restaurants is handled properly, tries to control the spread of venereal disease and offers various services to pregnant women.

But above all, the board advises provincial ministries, such as the Ministry of Consumer and Commercial Relations, on how to combat health hazards, says Shapiro.

Sometimes, he and his associates press for legislation when they feel it is needed to protect the public interest.

Last May, the board issued a document entitled "Public Health In The 1980s", outlining the ways in which it plans to fight diseases threatening the public. Shapiro, who joined the board three years ago, calls the report his blueprint for action.

He was appointed to the board by City Council. "I've always been interested in health questions," he explains. When Saskatchewan introduced Canada's first medicare program in 1962, Shapiro was living in Regina, where he had set up two newspaper and magazine distribution companies. The doctors went on strike to protest the plan, and Shapiro was shocked by their tactic. He says his interest in public health was prompted by that incident.

Shapiro's philosophy is that health professionals cannot bring about change unless the public demands it. "The community must want change."

In recent years, the public has become better acquainted with the hazards that can affect their lives, according to Shapiro. They now realize that smoking is bad for their health, and they know a good diet is essential. They are aware of the threats posed by chemical contamination and nuclear plants, and they don't complain so much anymore about the board invading their privacy.

When the government announced that car drivers would have to wear seat belts, there was a minor uproar. Some said the government had no right to impinge on the privacy of a car owner. But opposition soon died down. "Legislation on public behavior pays off," say Shapiro. "It saves the taxpayer money in the long run."

Shapiro, a widower with five children, doesn't follow his words of wisdom as assiduously as he should.

He's 45 pounds overweight, eats the wrong kinds of food and likes to smoke cigars which don't smell like roses. He doesn't try to defend himself. He pleads guilty.

"I'm a product of my own society. I'm overweight because of factors a lot of people have to face. Take tobacco. I have an obligation to stop smoking. That's my personal responsibility. But smoking in itself is a huge health hazard.

"Tobacco companies are allowed to advertise, and TV and movies give a very positive portrayal of smoking. We should take steps to make it less readily available to the public."

With a stogy between his lips, Jack Shapiro will try to do exactly that.

Anti-Zionist meeting 'dull'

MONTREAL [Staff] —

The recent anti-Zionist conference, sponsored by the Mouvement Quebecois Pour Combattre le Racisme, turned out to be a dull affair despite the presence of about a dozen members of the Canada-Israel Committee, Amities Quebec-Israel, Betar, and the Canadian Sephardic Federation who had come to ensure some accurate representation of Israel's case.

The group distributed flyers, prepared by CSF, which attempted to correct some of the common misconceptions about the Palestinians, the Israeli-administered territories, cooperation between Israel and South Africa, and the definition of Zionism, before the beginning of the conference held in the Centre Saint Pierre La Porte on east end Panet Street.

The AQI also circulated copies of a letter written by its director, J. Antoine Gagnon, to the Mouvement after it steadfastly refused to allow AQI to become a member for no other apparent reason than its "pro-Zionist" stance.

The group, however, walked out midway through the conference without waiting for the discussion period.

The conference was attended by approximately 125 persons (although only about three-quarters remained for the entire evening), most of whom were young. A substantial number appeared to be Arab.

The guest speakers were Bichara Khader, described as a Palestinian who is presently a professor at the University of Louvain in Brussels and a researcher for the Centre for the study of the contemporary Arab world; and Ilan Halevy, a Jewish Israeli journalist now living in Paris and author of the book **Sous Israel, La Palestine.**

Yvon Charbonneau, president of the Mouvement, acted as chairman of the discussion. He repeated the United Nations resolution equating Zionism with racism, and told those present that to oppose Zionism was not the same thing as being anti-Semitic. He pointed to Halevy as an example.

Charbonneau also reviewed the history of the Mouvement and made a strong pitch for new members.

Both Khader and Halevy made lengthy but lokey speeches on Israel's "aggression" against the Palestinians and the drawbacks of the then-proposed peace treaty. Halevy was to have remained in Quebec past the conference for a speaking tour of a number of Quebec CEGEPs as the guest of the Mouvement.

The conference began with the English-language film **To Live in Freedom,** which offers a view "rarely recorded in the newspapers" of the displacement of the Palestinian Arabs following the creation of the state of Israel and their situation today.

A demonstration at Dominion Square, by the Mouvement, to protest the signing of the peace treaty between Israel and Egypt failed to materialize.

A variety of pro-PLO literature was on sale at the conference, as well as the second issue of the Mouvement's Bulletin de Liaison.

The latter contained the interesting bit of information that the executive of the Mouvement has decided to take steps to affiliate itself with EAFORD (Elimination of all Forms of Racial Discrimination), an organization supported by the Libyan government.

Teacher forms pen pal club

By JANICE ARNOLD

MONTREAL—

Like to write to a member of the troubled Jewish community in Iran? How about a young Israeli in the army? Or, for something different, why not start corresponding with a Gibralter Jew?

The above will soon be possible through a new Jewish pen pal club, called International Jewish Correspondence, that has been formed by Barry Simon, a Montreal high-school teacher.

Simon, 36, has, by painstakingly tracking down and writing to in his spare time every Jewish organization, newspaper, or community leader he can find in the world—a lengthy list to be sure—been able to set up a primary network for the exchange of names and addresses of Jewish persons who wish to have a Jewish pen pal.

Simon has been working alone from his home on this project since last fall. His only help has come from Canadian Jewish Congress, which is providing the stationery and paying for the postage.

Simon's club is certainly the first Jewish pen pal service in Canada, and, he believes, probably in the world.

"My dream is to someday see a universal Jewish pen pal service. I hope what I have started will snowball, and each community will organize its own clubs that will have contact with each other," said Simon, who acquired his first pen pal at 13 and reached a peak where he was writing to 20 people at the same time.

For now, however, Simon will concentrate on establishing a Jewish pen pal service in Canada.

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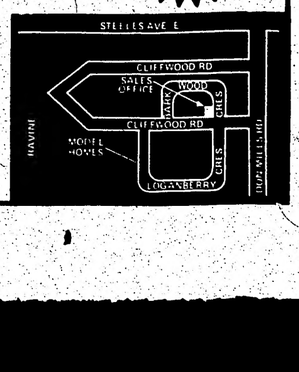

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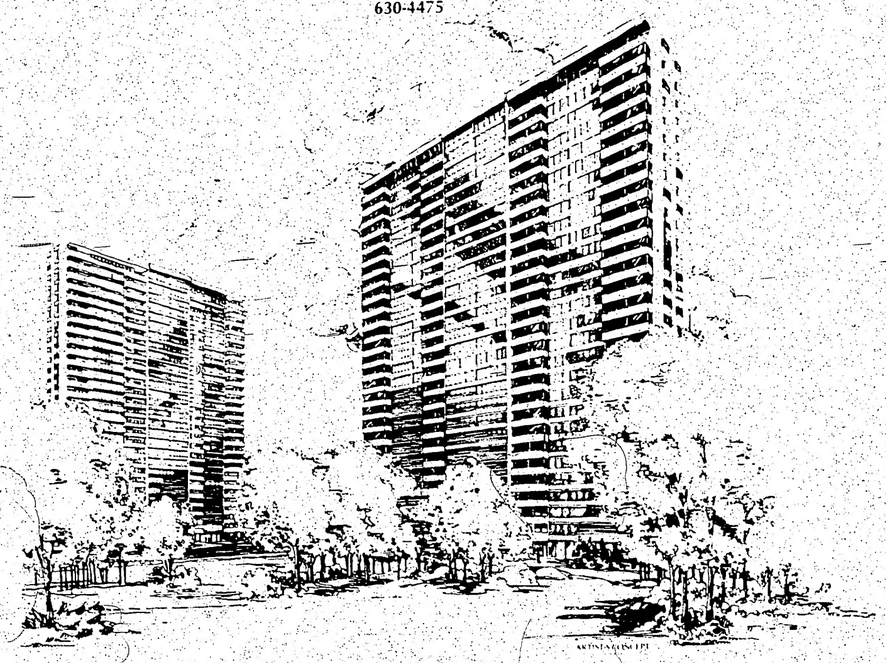
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Photography business for sale. Long-established in heart of Toronto's Jewish Community. Includes equipment and inventory. Excellent opportunity. 783-9514. 12

BUSINESS OPPORTUNITY

Bathurst-Wilson
Store and 2 bedrm apt. $25,000 down. Owner will hold first mortgage. Plaza Parking, good condition. Immediate possession. Pearl Dennis 633-7777.
Rose Hersh Real Estate Ltd.
Realtor

BUSINESS OPPORTUNITY WANTED

Experience businessman, mature, looking for partnership or job. References. 222-4063. 12

Profit! Profit! Profit!
Interested in making money? Excellent possibility with a $60,000 down payment to own established fast food franchise in the heart of city.
What's a Panzerotto?
For the answer to this question & the possibility of owning your own business, call me about this new fast food franchise I have for sale.
Larry Wolstat, 484-9111
Ungerman Realty, Realtor

COMMERCIAL PROPERTIES —FOR RENT—

We will build a commercial building of 10,000 sq. feet to suit tenant in Orillia, Ontario. Reply to Box 5443 The CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, M4P 1P1. 12

CONDOMINIUMS FOR SALE

Bathurst-Wilson. Large 2 bedroom, 2 bath, air-conditioned apt in well run building at 130 Neptune Dr. Anxious, after 6, 781-2585. 12

130 Neptune — Luxurious 2 **bedrooms, 2 bathrooms, 5 appliances, air-conditioned, broadloomed. $44,800. 787-9014.** 17

CONDOMINIUM FOR SALE

130 Neptune Dr. — 3 bedroom, luxury condo, fully broadloomed, drapes, appliances. No Shabbos calls. 789-1326. 19

Forest Hill Penthouse
Bathurst & Finch — luxurious 1-bdrm suite, panoramic view of city, 3 appliances, upgraded broadlm, super decor; Leon Soberman, 498-7100.

Forest Hills — 100 Antibes Dr. Southern exposure, luxury 3 bedroom, 2 full baths, corner suite. Floor to ceiling window in eat-in kitchen, 5 appliances, Florida room. Professionally decorated, upgraded broadloom. Air-conditioned Sabbath elevator. Vendor leaving country. Private. $64,900. 633-2052, 633-1505 after 5 and weekends. 19

ATTENTION SYBARITES
Skymark I — Don Mills & Finch. Don't miss these beautiful resale suites. 2 bdrms plus Florida rm. or 2 bdrms plus Florida rm plus family rm. on various floors with different exposure. Please call the Skymark specialist for private viewing. Mr. Santee Leung. 498-7100.

Safeguard
Real Estate Limited Realtor

COTTAGE FOR RENT

Luxurious summer home on Georgian Bay near Collingwood. Fully equipped kitchen. Washer, dryer, sauna, 5 bedrooms, 3 baths. Private beach, tennis courts. June-Sept. Evenings 486-1961. 12

3 bedroom cottage on Lake Simcoe. Bell Ewart area. Lakefront. 889-8484. 12

COTTAGE FOR SALE

A.E. LePAGE

Lake Simcoe-Big Cedar Point $59,900 3 bedroom summer cottage on 50' waterfront across street from golf course. John Axmith 231-5666 or 244-2367. 19

COTTAGE WANTED —TO RENT—

Professional family requires seasonal rental of executive waterfront cottage. Muskoka area. References supplied. 783-3563. 12

Bell Ewart. Simcoe Beach area. 3 or 4 bedroom, suitable for 6 people. Lakefront or close access to beach, to rent for season with option to buy. 889-0415. 19

FLORIDA CONDOMINIUM —FOR SALE—

Parker Plaza — Hallandale. Oceanfront breathtaking view. 2 bedroom plus den or 3rd bedroom, 2½ baths, dining room, eat in kitchen, cooking and air conditioning included in low maintenance. By owner — (305) 454-7075. $159,000. 12

Aventura — new full 2 bedroom, 2 bath, 2 screened terraces. October occupancy. 889-6949, 223-0271. 19

HELP AVAILABLE

Skilled English speaking domestic helpers babysitters and housekeepers. Live-in or out. Reasonable rates. If need help in a hurry phone us. Permanent Bonded Employment Agency 694-0135. 26

Summer mothers helpers from Ontario now available. Also full time live-in. Household Helpmates. 889-0995, 494-0085. 26

A better choice of housekeepers, nannies, mother's helpers and companions. Each personally interviewed and references checked. **Home Helpers** 363-8555 26

Housekeepers, babysitters, companions, cleaning ladies. Live-in or out. Temporary and permanent. Reliable. SOS Domestics. 868-1070. 26

Merry Popin's Domestic. Top quality help. Reasonable rates. Call us first. Must sponsor. Live-in only. 444-2112, 493-9600. 26

HELP AVAILABLE

Professionally trained, well screened household and nursing staff, companions, nannies, etc. Free to travel. Full or part time. Available at Gallagher's Call 967-1136. 26

HELP WANTED

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Qualified Judaica Teachers wanted for Conservative Congregational School beginning September 1979. Apply Or Shalom Talmud Torah, 534 Huron St. London, Ontario N5Y 4J5. Send C.V. and references. Salary negotiable according to qualifications. Rabbi H. Hoffman, 519-438-3081. 12

Metropolitan Life
requires an ambitious people oriented individual who desires a career not a job. We offer excellent benefits and a guaranteed income while training. For confidential fact finding interview call Miss Green 863-0167. 19

Prominent Orthodox Congregation located in suburban Jewish Community of Ottawa, seeks full time Chazan. Applicants should send resume to: Label Silver, 2939 Fairlea Crescent, #27, Ottawa, K1V 9A5. 3

Reliable and responsible mother's helper for summer camp. Room & Board plus salary. Suit high school or university student. 223-8859. 12

HOUSE FOR SALE

Bayview Fifeshire Area $295,000. 5 bedrooms, 3 fireplaces, 5 bathrooms, 2 dishwashers, completely finished basement, approx. ½ acre, circular driveway. No agents. 222-1095. 12

Bathurst-Wilson. Private. 2 storey, 3 bedroom, 2 baths, finished basement. 636-3060. 12

Private Sale. Bathurst-Steeles. Nice townhouse corner unit: 3 bedrooms, living dining room and spacious recreation room, 1½ bathrooms. Early possession. Reasonable. Call 223-6049, 223-3459 on weekdays after 5:15 or during weekends. 19

Bathurst-Wilson. 6 room bungalow, attached garage. Private. $76,900. 781-6091. 12

Private sale. Spacious, fully landscaped. 3 bedroom ranch bungalow. Modern kitchen, beautifully decorated. Basement includes wet bar. Maid's room with 3 piece bathroom. Fully carpeted. Central air. Bathurst Manor. $118,000. 633-8771. 12

Denlow Open House.
We love it and it shows. Flowing rooms from gracious entertaining sized service hall. Grand circular stairwell, 4 bedrooms, 4 baths, 2 fireplaces. Saturday and Sunday 2:00-4:00. 46 Tofino Cr. 449-5944. 12

Bayview — Cummer
Truly distinctive 2-story w 4 bdrms, 3 washrms, 7 main-flr fam rm w firepl. Large lot, 66x325. Mrs. Rosen, 224-0801.
Allan Brown R.E. Ltd., Realtor

Canada Trust
Realtor
Bathurst-Lawrence
Large charming 3 bdrm. home on quiet street near all amenities. Impressive master bdrm. suite, fireplace, 3 baths finished basement, many extra features. An exciting buy! Asking $114,500. Ralph Zeldin 226-0803, 449-1271.

Open House Sat-Sun 2-5 p.m.
327 Drewry, on Swiss Court. Near B'nai Torah. Pride of Israel and Associated Hebrew Schools. 2 storey Colonial, with 4 large bedrooms, main floor library and family room, with fireplace and walkout. Circular oak staircase, spanning three levels, sunken living room, 3 baths, main floor laundry and mud room. Fully fenced private garden. Call Gabor Toth 485-2333.
Kingsway Real Estate Ltd
Realtor

Dream House?
Or Nightmare?
Contemplating buying a home? Concerned about unexpected costs? Call **George Hen Limited.** We will do a total visual inspection of your dream house and give you a comprehensive "House Condition Check List" along with a summary of our findings and recommendations. George Hen Ltd. 782-3172. 12

the Permanent

115 Antibes Drive — Finch
Luxury condo! 3 kingsize bdrms, 2— 4-pce baths, 15' separate dining! Superb eat-in kitchen plus laundry, wrap-around balcony, appliances, bradlm, drapes, $79,900. Ellie Springer, 223-2110.
Canada Permanent Trust
Realtor

HOUSES FOR SALE

MISTER REAL ESTATE RLTR.
"EVERYTHING WE TOUCH TURNS TO SOLD"

4 The Bridle Path — Open House Sun. 2-4 p.m.
3 years new Georgian classic. 5,500 square feet of luxury. 6 bedrooms, 6 baths, 3 fireplaces, stunning hand finished oak stairs and floors, supreme gourmet kitchen, family room and den, indoor swimming pool, walkout basement and built in brick wet bar. The ultimate in craftsmanship and decor. Ahuva Benegbi 224-2800.

* * *

Bathurst Area — Executive — $275,000
Unique 2 storey superb custom built, 6,500 square feet of luxury. Architecturally designed, situated and backing onto wooded & treed 171' deep ravine lot. Fully equipped gourmet kitchen, 4 skylights over double staircase. 2 fireplaces. Must be seen to be appreciated. Ahuva Benegbi 224-2800.

* * *

Don Mills — Steeles — $71,500
Luxury 3 bedroom townhouse, full bath ensuite, separate dining room, den, open fireplace, garage. 4 appliances. Best Value. Mr. Verrall 224-2800.

* * *

Leslie & Van Horne — "El Greco" Style
Beautiful semi backsplit, 4 bedrooms, family room & fireplace, huge kitchen & daylight ceiling, finished 2 level basement, excellent location, many extras. Ahuva Benegbi 224-2800.

* * *

Bathurst & Betty Ann — $116,500 Backsplit
Beautiful 4 bedrooms, family room & fireplace & walk-out to beautiful garden, huge living & dining room, central air, quiet crescent close to all. Ahuva Benegbi 224-2800.

* * *

Bathurst-Wilson Area — Reduced to Sell Fast
$20,000 down, beautiful 3 bedroom bungalow, new kitchen, huge living & dining room, completely finished basement with separate entrance, close to all conveniences. Ahuva Benegbi 224-2800.

* * *

Bathurst Manor — $105,900
Beautiful 3 bedroom sidesplit, family room & finished basement, huge living & dining room, double garage, close to synagogues, schools & TTC, many extras. Tami Gringorten 224-2800.

* * *

Bathurst-Drewry — $179,900 Luxury Home
Custom backsplit, 4 bedrooms, 5 baths, extra modern Hollywood kitchen, 30' Rosewood panelled Family room & fireplace & 2 level completely finished walk-out basement & sauna, many extras. Tami Gringorten 224-2800.

* * *

Bayview-Steeles — Only $75,900 WOW!
Lovely & spacious 2 storey semi, main floor den & powder room, 4 gracious bedrooms. Rose Stone 224-2800.

* * *

Bathurst Village — Detached Splendor
Gorgeous 4 bedroom 2 storey, double garage, main floor family room & fireplace, laundry & powder rooms, sunken living room, huge Hollywood kitchen, walk-out, central air. Vendor leaving country. Rose Stone 224-2800.

* * *

Bathurst & Steeles — Excellent Value
Modern 3 bedroom end unit featuring 3 baths, central air, huge kitchen with extra cupboards, 2 walk-outs, family room with fireplace. Asking $69,900. Jules Goldstein 224-2800.

* * *

Bayview-Steeles — Luxury Living 100' x 150' Lot
Magnificent 6 bedroom custom ranch bungalow, lot with inground pool. Sunken living room with cathedral ceiling, marble foyer, 6 baths, large modern kitchen, all appliances. Ellis Goldstein 224-2800.

* * *

Wilson Subway — Distress Sale — $75,900
Detached 3 bedroom bungalow, modern kitchen, 4 appliances rec rooms, garage, large treed garden. Mr. Verrall 224-2800.

* * *

Seneca College Area $139,000
5 bedroom 2 storey, separate living and dining rooms, main floor family room & open fireplace, 4 pc. ensuite, central air, excellent mortgage. Mary Fenyes 224-2800.

* * *

Bathurst-Steeles — Great Buy
3 bedroom townhouse, den, fireplace, huge master & ensuite, 5 appliances, sunken living room, attached garage, excellent mortgage. Mary Fenyes 224-2800.

* * *

Leslie-McNicoll $144,900 New Listing
Beautiful 2 storey, 4 bedrooms, 3 baths, modern kitchen, family room & fireplace & walk-out to huge lot, central air, partially finished basement, close to all. Many extras. Ahuva Benegbi 224-2800.

* * *

Bathurst Manor Special — Open House Sun. 2-5 p.m.
Fabulous value large 3 bedroom sidesplit, family room, walk-out to pool sized lot, new kitchen, elegant living-dining, finished basement, 2 car garage, air-conditioning. Vendor very serious. 171 Overbrooke Place. Mrs. Carmona 224-2800.

* * *

Don Mills-Finch — Seneca Hills — 5 Bedrooms
Large 2-storey, all brick on quiet crescent, separate living-dining rooms, beamed family room, & fireplace and walk-out, 2 car garage, air conditioned, well priced. Mrs. Carmona 224-2800.

* * *

York Mills Prestige—$230,000 up to $350,000
A choice of two fabulous homes, two years new on exclusive cul-de-sac. Each one unique in its own modern design. Family room, sundeck, walk-out basement, unbelievable list of luxurious extras. Mrs. Carmona 224-2800.

* * *

Quail Valley In Thornhill
A truly executive quality townhome. From double garage and ceramic tiled entrances to an extra large kitchen with walkout, broadloomed luxury throughout, 3 bedrooms, including 19'x13' master with balcony, central air, 2 fireplaces and many other features. Owner ready to hear your offer now. Jules Goldstein 224-2800.

* * *

Wilson-Bathurst Bungalow — $20,000 down 1 Mtge.
3 bedrooms, large living-dining room with fireplace, professionally finished basement, garage. Vendor leaving country. Mr. Pister 224-2800.

* * *

Prestigious Bayview & York Mills — $219,000 New
Finest quality builders homes, 4 & 5 bedrooms plus maid's quarters. Exquisite finished basement with kingsize sauna, wet bar & fireplace. Let your imagination go with your choice of finishings. Jean Zinman 224-2800.

Mister Real Estate Inc. Realtor

HOUSES FOR SALE

DEL REALTY LTD. REALTOR LET DEL SELL YOUR HOME
We Make House Calls

Bathurst-Drewry Beauty 9 Candy Courtway
Open House Sun: 2-4. $15,000 down. Spotless 2 storey, spacious townhouse. 6 rooms, newly decorated, well maintained, appliances & many extras. Must be seen: N. Jordan, 226-6390.

* * *

York Mills & Leslie — Just Listed!
A magnificent 4 bdrm. home with 4 baths, main floor fam. rm., exquisite rec. rm. Many luxurious extras in a very prestigious area. Donna Weiser, 226-6390.

* * *

Desirable Thornhill — Executive Home!
4 Bdrms., 4 baths, main fl. laundry, spacious bright kitchen, W/O family rm., dark stained floors. A must to see! Call Natalie Kopman, 226-6390.

* * *

Bathurst-Finch Bungalow
Walk to the "Y" from this private residential pocket of prestige properties. Elegant & functional home, stone front, mn. floor den & fin. lower. Call Anna Socket, 226-6390.

* * *

Glencairn-Bathurst — Caribou Rd.
Perfect home for large family. 5 bdrms., 2 storey, large entrance, circular staircase, ultra kitchen, family rm., library, dble. garage. Excellent value! Mrs. Feldman, 226-6390, 661-7416.

* * *

Jog to "Y" Bathurst-Betty Ann
Spacious executive, den, 4 bdrms., 4 baths, dble. garage, central air, many extras. R. Goldhar/S. Stransman, 226-6390.

* * *

Bayview-Cummer Bungalow
Just reduced! Immaculate home in prime residential area. Beautifully finished lower, wet bar, fireplace, 3 baths. Call Alex Liss or Anna Socket, 226-6390.

* * *

63 Quail Valley Lane — Leslie & Steeles
This exec. townhome features huge rooms with 2½ baths all with ceramic tiles, fin. rec. rm., 2 fireplaces & dble. garage. Many more luxurious extras. Donna Weiser, 226-6390.

* * *

Bathurst Manor
Spacious stone front bungalow, 3 baths, finished basement, huge lot. S. Stransman R. Goldhar, 226-6390.

* * *

"Forest Hills" 3 Bedroom Penthouse
Just listed, large principal rooms, air cond., 2 baths, walkout to large balcony, facing west, only six units per floor. A. Alpert, 226-6390.

* * *

Skymark Specialists!
Choice of 1, 2 or 3 Bdrm. units, all with 2 baths, insuite locker laundry & finished Florida rm. 15,000 sq. ft. sports centre. Elaine Harris, Evelyn Baran, 226-6390.

* * *

"Courtland" Luxury 1 & 2 Bdrms.
$69,900 & up, sliding door to family & Florida rm., air cond., large master bdrm., 2 baths, 2 fabulous custom penthouse. A. Alpert, 226-6390.

* * *

Finch & Bathurst $32,500 8¾% Mtge.
2 Bdrms. Terrific location near Branson area. This co-op features large rms. with fridge, stove & air cond. in L.R. No need to rent at these prices. Donna Weiser, 226-6390.

The Carsadden Fifty-Five

A private enclave of twenty-one luxury condominiums designed and built for continuity of your lifestyle.

Our Two and Three bedroom suites contain approximately 1,750 square feet of luxury living. There is a very spacious L-shaped living-dining room with either sliding glass doors to a large balcony or your very private patio garden. The large master bedroom contains a large walk-in closet and 5-piece bath.

Other features include central air-conditioning, individual room temperature controls, log-burning fireplace in each suite, family rooms in our main level garden and penthouse models, solid oak kitchens, in suite laundry room, swimming pool, saunas, and two-car underground parking per suite.

Our elegantly furnished models are available for viewing Wednesday, Saturday and Sunday afternoon from 1:00 to 6:00 p.m., 55 Carscadden Drive, North York, Bathurst-Finch. For further information or a personal appointment you are invited to call George and Annette Donnenfield of Sadie Moranis Limited, Realtor, our exclusive agents, at 449-2020.

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First in homes. First in service.

Bathurst-Sheppard $76,900
Detached — Solid Brick
Lot 63'x151'. 6 rm. bungalow. 3 bdrms., 2 baths, dble. dr., ideal starter. Don't miss. First time offered. Near everything. Mr. Seidman. 635-1170.

Bathurst-Finch "Forest Hills"
Townhouse $59,500
3 airy bdrms., bright family kitchen, main floor powder rm., family rm., brdlm. thru-out, 5 appliances, garage. Richard Balick. 635-1170.

Bathurst Village Sidesplit
Open Concept Shows to Perfection
$197,500. Living rm. 28' w/o overlooking park. Gourmet kitchen is homemaker's delight. Family rm. & den offer complete entertainment facilities. Gert Kerbel. 635-1170.

Bathurst-Steeles First Time on Market $78,900
Superb condition. Large 4 bdrm. & den, semi att. by garage only. Bright kitchen, brdlm. thru-out. Shows pride of ownership. Mr. Weinman. 635-1170.

Bathurst — Sheppard
$20,000 down. Custom built 3 king sized bdrms., 2 baths, large modern kitchen, fin. family rm., garage. Near synagogues, schools, TTC. Mr. Seidman. 645-1170.

Bathurst — Almore, Clanton Park Synagogue Area
$25,000 down. One open mtge., custom built large bungalow. 3 twin sized bdrms., 2 baths, huge living dining rm., pool sized lot, garage, extras. Mrs. Seidman. 635-1170.

42 Forestwood — E. of Bathurst S of Lawrence
$120,000 — detached solid brick bungalow. 6 large rms. Property in good condition. Lot 60 x 105 landscaped — inground pool, central air conditioned. To view call Bernard Lissog. 961-4444 or 449-4448.

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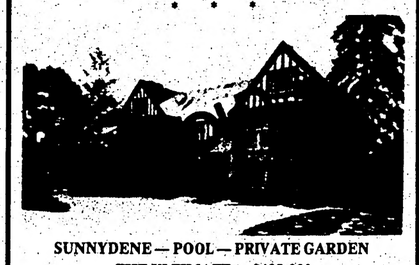
Royal Trust Corporation of Canada, Realtor

HOUSES FOR SALE

Harvey Kalles MLS 226-9440

MISTY CRES.—ULTRA CONTEMPORARY—$429,000

* * *



SUNNYDENE — POOL — PRIVATE GARDEN
THE ULTIMATE — $485,000

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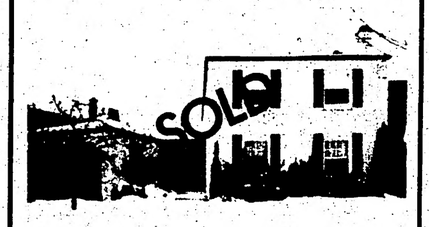

LESLIE-BANNATYNE—CUL-DE-SAC
SUPER LOCATION $154,900

* * *

HEATHCOTE — BANBURY — "UCCI" BUILT
NOW $89,500
5 bedrooms, 7 baths, finished lower level Italian ceramic tiles throughout, magnificent open oak staircase, superbly fitted breakfast room, kitchen. Elise Kalles 226-9440.

* * *

ONE LEVEL LIVING — BAYVIEW-FIFESHIRE
$194,500

* * *

YORK MILLS GARDENS — PRIVATE CUL-DE-SAC
MAGNIFICENT LOT — NOW $269,500
Great lifestyle; outdoor casual living-indoor elegance, hospitality. Large living room 20' dining room, family room, sun room two 3 bedroom suites, fully finished lower level, perfect family home. Elise Kalles 226-9440.

* * *

THIS SPACE RESERVED FOR YOUR HOME.

* * *

BLYTHWOOD AREA — $119,000
Charming & very bright family residence on large lot. Conveniently near to best schools, shopping & TTC. Private drive. Zoned R1F2, duplex potential. Joan Grant 226-9440.

* * *

NEW LISTING — BAYVIEW-FINCH $159,000
Five bedroom home beautifully landscaped. Elegant living & dining room, huge family room plus panelled library with walk-out to balcony. Many extras. Immediate possession. Ann Kirschenbaum 226-9440.

* * *

YORK MILLS GDNS. REDUCED — $189,000
Extremely well maintained 3 bedroom bungalow in this fabulous Bayview location, walking distance to best schools & TTC. Extra large entertaining rooms & kitchen. Call Hilary, 226-9440.

* * *

NEW LISTING — THE HOME ON BAYVIEW
$199,000 — Half acre park-like setting with inground pool, 2-storey Georgian 4-bedrooms, exciting master with fireplace & balcony. Call Judy Horvath 226-9440.

* * *

$269,000 — 5 BEDROOMS — ONE OF A KIND
Tudor on magnificent ravine lot that walks out to an inground pool made for entertaining. Main floor family room plus beautifully finished lower level. Owners have bought. Bea Estrin in 226-9440.

* * *

MILLION DOLLAR VIEW — BAYVIEW-CUMMER
$154,500 — Beautiful 2 storey 5 b edroom home, 4 piece en suite, central air, walk-out from lower level to gorgeous ravine property with large table land. Call to see this. New Listing. Eva Cohen 226-9440.

"REAL ESTATE PEOPLE HELPING PEOPLE"

Harvey Kalles MLS 226-9440

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HOUSES FOR SALE

Don Mills — McNicoll
Just listed this spotless link 3-bdrm, dining overlooking sunken living rm w fireplace & walkout to sun deck. Fin rec rm; across from $130,000 homes. Leon Soberman, 498-7100.

Safeguard
Real Estate Limited Realtor

HERSH

Forestwood
9 7/8% Mtge.
Models are completed! Selling fast! Backsplits and 2 storey semis. These super plans are just great! Spacious, bright and accessible to all amenities. Open daily 11-6 p.m. and appt. Second stoplight west of Bathurst-Finch turn north on Toressdale 633-7777.

* * *

Antibes-Bathurst
Forest Hills
Immaculate 4 bdrm townhouse panelled basement. Upgraded broadloom. All appliances, attached garage. Move-in condition. Owner has bought. Ellen Fisher, 633-777.

* * *

Carmichael-Clyde
3-4 Bedrooms
$129,000 Stone front side split, 8 rooms, central air, 3-4 bedrms. 2 bathrooms, deluxe kitchen, with ceramic tile floor, Family rm. and library with built-ins and 2 open fireplaces, finished basement and rec rm. Expensive extras. Nat Miskin 633-7777.

* * *

Clanton Park
3Bedrooms
$89,000 Immaculate 3 bedrm bungalow, finished basement, new roof, new siding, centrally air conditioned, excellent terms. Rose Simon 633-7777.

* * *

Shelbourne-Bathurst
Custom Built Home
Split entrance bungalow, cathedral living and dining rm, family rm. with open fireplace, 22' Hollywood kitchen, walkout to enclosed sun room. Finished basement. 3 washrooms. Central air and more. Rose Simon 633-7777.

* * *

Bathurst Village
New Listing
$129,900 8 room backsplit in spotless condition. Spacious rms, family rm. with walkout, central air, all appliances. Double garage. Ida Weisfeld 633-7777.

* * *

Bathurst-Wilson
First Time Offered
Sparkling 3 bedrm bungalow, ultra kitchen, large dining and living rm, new aluminum windows throughout. Completely finished basement. Double garage. Beautiful lot. Rose Simon. 633-7777.
Rose Hersh Ltd. Realtor

Sadie Moranis
Limited • Realtor
449-2020

PERSONALIZED SERVICE
QUALITY HOMES

Banbury-York Mills
$275,000. Fantastic 4 bedroom home, with contemporary exterior, yet classical interior. Large bright kitchen, main floor family room & Rosewood panelled den. Fully finished lower level include recreation, games, exercise room & sauna — also walkout to pool. Custom built highly upgraded features throughout. Sandi Kert. 449-2020.

* * *

Bridle Path-Salonica
Glenorchy $259,000. Immaculate 2 storey Colonial, 5 bedrooms, main floor library, maids quarters on lower level. Heated pool, mature landscaping. Extras galore! M. Suzi Banks 449-2020.

* * *

York Mills Estates
Custom Built $239,000. Luxurious 5 bedroom home features centre hall plan—excellent for entertaining! Main floor den & family room. Fully finished lower level in Tudor style, includes recreation room, den & music room. Many expensive extras! Joan Lundstrom 449-2020.

* * *

York Mills — Pool
Magnificent ravine lot $239,000. Prestige location and custom built by renowned builder for his family. Main rooms overlook wooded setting — 40' inground pool. A perfect home for relaxed outdoor living. 4 bedrooms, den, 3 baths. Don LePage 449-2020, 889-1221.

* * *

York Mills Gardens
$187,500. 4 bedrooms & panelled library, ranch bungalow with stunning pool, 3 baths, finished lower level, demand area. George & Annette Donnenfield 449-2020.

* * *

Wimpole Dr.—108' Frontage
New Exclusive $169,500. Inviting rambling ranch bungalow offered for 1st time. 4 bedrooms, large separate living & dining rooms, Florida room, finished rec room. Unbelievable manicured garden! A real find! 449-2020 George & Annette Donenfield.

* * *

Bayview York Mills
St. Andrews $139,900. Lovely 3 bedroom split, double garage, main level family & walkout. Twin size master, 2 fireplaces, lovely garden with southern exposure. George & Annette Donnenfield, 449-2020.

Classified Ads

HOUSES FOR SALE

n. s. smith
REAL ESTATE LIMITED

Luxury Townhouse
Bathurst-Finch, Forest Hill, $40,000 first mtge. at 9¼%. Professionally decorated 3-bdrm w fam rm, large kitchen, 1½ baths, appliances, garage, many extras. Sally Rosen, 223-6800.

* * *

Wilson-Faywood
Charming 3-bdrm bungalow, oversized living-dining rm, large kitchen w built-in dishwasher, plus 2 apts-in bsmt, rented. Garage, parking for 6 cars, many extras. Sally Rosen, 223-6800.

N. S. Smith, Realtor

HOUSE FOR SALE

MR. ALLISON
REAL ESTATE LTD
REALTOR

Absolute Gem
First time offered — $163,900. Bayview-Cummer, custom built 4-bdrm backsplit, center hall plan, open staircase, central air, 3500 sq ft finished area. Tasteful decor, close to all amenities. Vicky Burda, 881-5940, res 889-2929.

We put our heart into selling your home or finding you a new one.

HOUSES FOR SALE

Century 21
TRI-GOLD REALTY LTD.
MEMBER BROKER
663-9720

Just Listed!
5 level backsplit in highly desired area. 4 oversized bedrooms, finished family room with fireplace and walkout to yard, finished basement with second kitchen. 4 piece washroom, 2 additional bedrooms. Excellent financing. All this for only $89,900. Call right now MARLON GREEN OR ALLEN CIVIL 663-9720.

* * *

REDUCED FOR FAST SALE!
BATHURST-ANTIBES
$70,900
After the wedding where are you going to live? You need a place in the right price range, right neighborhood, and something to be proud to own. This 4 bedroom caters to your needs. BEST BUY! in area! CALL ALLEN CIVIL OR MARLON GREEN 663-9720.

* * *

YONGE — STEELES
$55,900!
Compare this price! Solid brick 3 bedroom, exquisite decor! Raised dining room, large kitchen with utility room. Vendor has bought! Try your offer! ALLEN CIVIL OR MARLON GREEN 663-9720.

* * *

EXCLUSIVE LISTING
100 ANTIBES DRIVE
FIRST TIME OFFERED
2 bedroom, 2 washrooms, condominium, ceramic tile flooring in kitchen, mirrored closet doors, upgraded broadloom throughout. Drapes, appliances, and central air conditioning. L-shape living and dining room, walkout to Florida Room. Value packed comfortable home you should see right now! CALL MARLON GREEN OR ALLEN CIVIL 663-9720.

Paul Slavens
Real Estate Ltd. Realtor

HERE IS YOUR NEXT HOME

What More Can You Ask For?
°This impressive 2-storey Georgian centre hall home offers spacious principal rooms, main floor den, 4 great bedrooms (master ensuite), finished lower level & pool-size lot. Only $148,500. See with Julie Szymanski, 483-4337 or 767-1423.

* * *

New on the Market — Asking $116,900
Most charming home with inviting living room (working fireplace), separate dining room, 3 good bedrooms (master ensuite), finished lower level & full bath. Call Syma or Jack Solomon, 483-4337 or 485-0084.

* * *

A Rare Find — Spectacular Home
Custom designed home on prestigious Alexandra Wood. Sunken living room, panelled den, elegant master suite plus 3 super bedrooms & 3 baths on secon floor. Attached double garage, centrally air-conditioned. Call David or Eleanor Wagman, 483-4337 or 486-7796.

* * *

Neat Neighborhood! — Neat Price!
Asking $122,500. You can't beat this for value! 4 bedrooms (master ensuite), centre hall, finished lower level, central air-conditioning, new roof. Neat as a pin! Convenient location. Call Phyllis Rosen, 483-4337 or 961-5666.

* * *

Misty Cres. — 5 Bedroom Georgian
Absolutely smashing custom residence. Gracious entrance hall unfolds elegant principal rooms, oak panelled library, outstanding family room, gourmet kitchen, 6 boutique bathrooms, 2 working fireplaces & all the goodies. Call Shirley Sugar, 483-4337 or 633-4490.

* * *

Ravine Lovers — Just Listed
Stone front bungalow with lovely oversized rooms. What a kitchen! 3-4 bedrooms (master ensuite), gorgeous ground level family room, fireplace & walk-out to breathtaking lot. Asking $139,900. Call Margaret Heiman, 483-4337 or 656-9722.

* * *

Brand New Listing — Priced to Sell
Delightful 3 bedroom bungalow in immaculate condition. Charming living & dining rooms (leaded windows, stone fireplace). Super lower level with panelled rec. room, sewing room. Priced right at $87,900. Call Jack or Syma Solomon, 483-4337 or 485-0084.

* * *

New Exclusive — 5 Bedrooms & Den
Here's one for you!! Choice Alexandra Wood area. Central air, double garage, pool-sized lot. Asking $219,000. Call me. Eleanor Stanton, 483-4337 or 445-0923.

* * *

Location! Location!
See this pretty Georgian home today! 4 bedrooms, central hall plan, with master ensuite bath, main floor den, beautiful lower level. All this & a lovely lot. See with Eleanor Wagman 483-4337 or 486-7796.

* * *

Luxury Home — $153,500
A wealth of living here! ! Main floor family room with wet bar & skylight, main floor powder room, 4 bedrooms (master ensuite), unique lower level with open fireplace. Central air conditioning. See with Harold Hillman 483-4337 or 881-7523.

* * *

Outstanding $159,500
You can move right in to this totally renovated, 4 bedroom, centre hall on gorgeous ravine lot. Ultra modern kitchen & bathrooms, separate dining rooms, lovely living room with working fireplace. Finished lower level & sauna. Don't miss. See with David Wagman 483-4337.

* * *

$92,500 & Great Terms
Charming & attractive 2-storey, centre hall, 3 bedroom home. Modern kitchen, finished lower level, private drive & attached garage. Pretty garden. Choice Lawrence & Bathurst location. See with Marion Davis, 483-4337 or 656-1098.

* * *

New Listing — Only $117,500
This delightful 4 bedroom, 2-storey home is a rare find! It boasts a main floor den, powder room, 2 working fireplaces & lovely principal rooms complete with finished rec room, luscious garden & private drive. Be there! Or call Marlene Federman 483-4337 or 636-9991.

* * *

Bayview Fairways — Smashing!
Just move right in! 3 bedrooms, 3 baths, main-floor family room with fireplace & walkout to landscaped garden. Central air & more. Unbeatable value at $102,500. Call Harold Hillman, 483-4337, 881-7523.

BUYING OR SELLING?
CALL 483-4337
WE SPECIALIZE IN SERVICE.

HOUSES FOR SALE

TAL-RAM
Real Estate Ltd. Realtor

$71,500 — York Mills/Victoria Pk.
A super backsplit semi with an 18x22 ft. heated inground pool. Featuring 4 bedrooms or 3 plus den, modern large eat-in kitchen, centrally aired. Priced for fast sale. Stan Grossman 789-4325.

* * *

Avenue Rd./Lawrence — $72,500 — Super
A delight and most charming rustic interior, 2 bedrooms on 2nd Brand new kitchen, completely finished recreation room with wall unit built-ins. Walk-out to deck. Garden backs onto park on cul-de-sac street. A great find for the first time buyer who needs to do nothing but move in and enjoy. Betty Cohen 789-4325.

* * *

Allenby School Area — Updated — $101,900
A detached 2 storey, 3 bedroom residence with panelled dining room and modern equipped kitchen, separate living room with open fireplace. Panelled recreation room, new bathroom, circuit breakers, private drive. Cute as a button! Move in shape. Must be sold. Vendor bought. Act fast! Babs Wineberg 789-4325.

* * *

$114,900 — Allenby School — Heddington/Crestview
Magnificent panelling and natural wood trim enriches character & appeal in this 3-4 bedroom "Gem". Log-burning fireplace. French doors; separate breakfast room and fantastic panelled lower level. Circuit breakers, updated to move in and enjoy — spotless shape. Howard Orfus 789-4325.

* * *

Sunshine House — Just Listed — Bathurst/Eglinton
$121,500 Impeccable and enjoyable 2 storey, 3 bedroom home with lovely main floor family room and ultra white kitchen. Large master has ens., finished panelled basement in pine, French Immersion area, walking distance to subway, shops and schools. Existing 9% mortgage. Myrna Stone, 789-4325.

* * *

Just Listed — Central — $129,500
This 2 storey, 4 bedroom home has a magnificently architectured new kitchen and breakfast room with sliding doors to garden, lovely study on main, square large separate living room & full size dining room. Completely finished lower level with knotty pine logs, wet bar adjacent to rec room. Platform (above ground) swimming pool. Leaded windows, gleaming oak floors and other charming details, new appliances. Ronni Katz, 789-4325.

* * *

Upper Village — $124,900 — Centre Hall
Move in and enjoy this lovely family home, 2 storey, 4 bedroom, powder room on main floor, finished basement, beautiful garden backing onto green belt in a highly desirous neighborhood. Tremendous size kitchen — Hurry for this one! Bill Greisman. 789-4325.

* * *

Mini Georgian — Just Listed — Eglinton/Bathurst
$139,500 A sparkling 2 storey, 4 bedroom residence with popular centre hall styling and main floor den with walk-out to pool-size cedar fenced garden. All exciting ingredients present — central air, stained floors, brick, patio, master ens., finished lower level. Sunny & Spacious breakfast area. "Goodies Galore" Bushie Cohen 789-4325.

* * *

Ava Rd. — Just Listed — $149,900
A spectacular 2 storey, 4-bedroom residence. Sensational master suite and rustic beamed huge main floor family room addition with walkout. Powder room on main, centrally aired, and many other features make this quality home an exciting purchase. Gloria Cole 789-4325.

* * *

Must Be Sold to Clear Estate — Lower Village
Price slashed to $184,500!!! Vendor still willing to negotiate on this 2 storey, 4 bedroom, 4 washroom home with main floor panelled den and finished lower level. Forced air heating — easy to air-condition. Double garage. Located East of Spadina Rd. Myrna Stone, 789-4325.

* * *

Francene/Leslie — Ravine
On a magnificent setting with ample table to plan your summer parties and outdoor activities. This 2 storey residence features 4 spacious bedrooms with main floor family room and walkout ground level making it so different from the merely ordinary. Glady Weisfeld 789-4325.

* * *

Lower Village/Millbank Ave. — Just Listed
$243,900. An exciting home in an exciting location. Features 4 bedrooms, den (or 5th bedroom), family room, ultra modern (huge) kitchen, walkout to deck and inground heated pool, centrally aired on upper levels. Sauna, playroom, main floor powder room, master (4 pc.) ensuite, fireplaces, stained floors, just about everything you want to make a dream come true. Ronni Katz 789-4325.

* * *

Stately 2 Storey Residence — Just Listed
Lower Village About ½ acre Lot
An exquisite home for the elite. Tremendous ground floor with enormous principal rooms, (including library) and reception hall. 5 bedrooms on 2nd floor. Ground level walk-out recreation and games room. Ultra kitchen, central air, automatic 2 car garage, wine cellar, several fireplaces, burglar alarm. Truly a pace-setting home in a splendid location east of Spadina Road with one of the largest lower village lots. By appointment only Renee Bald 789-4325.

* * *

Yonge — Steeles — Luxury Condo
Luxury 3 bedroom condo, central air, 5 appliances, upgraded broadloom. Excellent financing. Asking $56,000. Stan Grossman. 789-4325.

* * *

Misty Cres. — New Exclusive — First Offering
An outstanding 5 bedroom, 2 storey residence with overly large principal rooms and 2 storey high living room. Main floor library, super master bedroom with smashing 7 pce. ensuite bath. The lower level features a magnificent recreation room with floor to ceiling fireplace, wet-bar, lounge area & indoor pool, self-contained maid's quarters. Park your car on its circular drive connecting 3 car garage when viewing this spectacular home with Stan Grossman. 789-4325.

SOLNIK & RYBAK
REAL ESTATE LTD. REALTOR

Bathurst-Wilson
Spacious 4 bedroom split bungalow, finished basement cul-de-sac. Among quality homes that love children, near synagogues and conveniences. Mrs. Mosten 789-7111 or 782-0942.

* * *

Bathurst-Lawrence — $76,900
Charming 6 room brick 2 storey living room — open fireplace, spacious modern kitchen, garage, large lot, broadloom, drapes, dishwasher, many extras. Mrs. Rybak 789-7111.

Sheila Allen-Tittel

Lonsdale Condominium — First Offering!
$130,000 In the heart of Lower Village! Choice southern exposure — about 1,400 sq. ft. Smart decor! In suite laundry, 2 full baths, fully applianced, indoor pool, elegant party room, central air, 24 hour security. Luxury living awaits you! Florence Skelly 488-6666 or 497-7918.

* * *

Central! Cedarvale! New on the Market!
$129,900. A well cared for 4 bedroom plus tandem study at an affordable price! Situated on one of the quietest residential streets, close to schools and popular play ground. Master has an ensuite, lower level is complete with wet bar and 2 piece, good lot, new roof. A choice property! To inspect call Florence Skelly 488-6666 or 497-7918.

* * *

Luxury "Penthouse" — About 2,000 Sq. Ft.
$189,000. Splendid value in Forest Hill. 7 floor compact quality building. The finest in carefree comfort and luxury! There are 3 bedrooms, master has full ensuite, walk-in closets. In suite laundry room, modern eat-in kitchen, both full applianced. High ceilings, wrap around balcony, all amenities, including indoor roof top pool. To view call Florence Skelly 488-6666 or 497-7918.
Sheila Allen-Tittel Ltd
Realtor

HOUSES FOR SALE

A.E. LePAGE
(ONTARIO) LTD. • REALTOR
The name friends recommend to friends

Lower Forest Hill — Stone — 3 Bedroom
$205,000 Bright charm in this big-small for the family that can enjoy location, convenience and delightful environmental pluses. Dorothy Gordon 921-1116.

* * *

Forest Hill Village — Prime Location $649,000
Situated on almost double lot, this 2 storey 6 bedroom home has all the features for the active social family. Advantageous position to both private and public schools, transportation, plus beautiful woods, glass, and luxurious new kitchen, family room, air conditioning and more. Dorothy Gordon 921-1116.

* * *

$325,000 Old Yonge Street
Bungalow On Private Cul-de-Sac
Beautifullly manicured big-little house with superb entertaining areas and manageable without staff. Situated on approximately one acre with inground pool placed at the rear of the lot to expose gracious garden. A treat to see. Dorothy Gordon 921-1116.

* * *

$139,900 Townhousing in Chic Situation
Swinging open concept 3 bedroom townhouses. Easy access to everything Toronto offers yet hidden away in upcoming residential area. Custom finished to purchases specifications. Dorothy Gordon 921-1116.

* * *

Royal York Road South of Lawrence
$225,000 Tri-level custom designed, 4 bedrooms, cathedral ceiling elegance. Open fireplace featured in master bedroom! Central air, sauna, plus-plus! Dorothy Gordon 921-1112.

* * *

Luxurious Custom Built Home
$325,000. On 3 acres with pond. 4 bedrooms, 4 washrooms, library, den, sauna, billiard room, loads of extras. Vendor anxious to sell. F. Rosenberg 248-0711.

* * *

York Mills-Don Mills
Modern custom built 2 storey brick home. 5 bedrooms, 7 washrooms, fireplace in master bedroom, family room with fireplace, central air, walkout to large ¼ acre lot. $333,000 F. Rosenberg 248-0711.

LARRY
UNGERMAN
realty ltd., realtor

Lower Village — Stone Front
Executive 4 bdrm. centre hall home. Large modern kitchen & breakfast rm., powder rm., rosewood library. Oak panelling throughout hallways, leaded glass windows. Master has 4 pc. ensuite & walk-in closet. 2 log burning fireplaces, double garage. Priced to sell. Ethel Goldman, 484-9111.

* * *

Prue Ave. Exclusive
Executive sidesplit in prestigious area. 4 bdrms., 3 baths, extra large Hollywood kitchen, main floor family & laundry rms., completely finished lower level with maid's quarters, double garage & central air. Walking distance to schools, shopping & shuls. Allen Tobe, 484-9111.

* * *

Lower Village — Reduced to $174,900
A super Tudor home, decorated & updated to move in. Natural wood trim enhances large living & dining rms., breakfast nook off kitchen. 5 bdrms., all on 2nd, finished lower level. Worthy of inspection. Pool size lot. Allen Tobe, 484-9111.

* * *

Park! Tennis! Jog!
Completely renovated 3 storey home in prime location. Features eat-in kitchen, walkout to large yard, 2 baths. Excellent financing, early possession. $94,900. Larry Wolstat, 484-9111.

* * *

Bayview — John St. Area
Brighten your future & see this captivating "Homes & Gardens" home. 3 cheery bdrms., master ensuite. Quarry tile in spacious entrance hall invites you to the family rm. with an open fireplace & walkout to garden. Kitchen has wood cabinets & smart contemporary styling. Central air, 2 car garage & many more amenities. $114,900. Esther Axelrod, 484-9111.

* * *

Bathurst & Wilson — $85,500
3 bdrms. plus main floor den, separate living & dining rm., 3 bathrms., attached garage, fireplace, inlaw apt. Joey Taylor, 484-9111.

* * *

Wycliffe Olde Town — $89,500
New exclusive! Bright & sunny 3 bdrm. detached link home. Loaded with charm & extras. Main floor powder rm., finished lower level, central air, pool size lot. A must to see. Allen Tobe, 484-9111.

* * *

Bayview Village — Steps to TTC & Shuls
$129,500. Sidesplit on pool size lot. 3-4 bdrms., super kitchen, 2 open fireplaces, attached 2 car garage. Joyce Kezwer, 484-9111.

LIL RUSH

Bathurst-Finch $36,900
2 bdrm. bi-level condo, large rooms, fully equipped kitchen plus laundry area, 4 appliances, balcony, pool, parking. Best value! Mrs. Lipton, 636-5200.

* * *

Bathurst-Prince Charles
Lovely 2 storey, attached garage, large lot, family-sized kitchen, den, exceptional living & dining rms., 2 baths, finished bsmt. One open mortgage. Mrs. Zener, 636-5200.

* * *

Bathurst-Patricia
Sparkling 7 rm. townhouse, 3 bdrms., attached garage, 2 baths, on quiet court. Close to shopping, bus & synagogue. Mrs. Herzog, 636-5200.

* * *

Bayview-Steeles
Magnificent 2 storey, attached double garage, 4 extra large bdrms., 4 baths, master ensuite, spiral staircase, completely finished lower level, 2 fireplaces, central air. Highly desirable area. Mrs. Herzog, 636-5200.

Lil Rush R.E. Ltd., Realtor

Realty-One
Ltd. Realtor

Avenue Road-Wilson
$89,900. Superb natural field-stone, centre hall, 3 bedroom bungalow with attached garage, spacious rooms, 2 baths, open fireplace in living room, rec. room, park like garden. Mr. Fisher 789-3473.

* * *

Bathurst-Lawrence
$85,900. An oversized 3 bedroom bungalow. Attached garage. Large master with bath ensuite. Spacious basement apt. Next to parkette. Steps east of Bathurst. Mr. Cooper 789-3473.

* * *

Thornhill Beauty
Bayview-John Area
$108,900 Sparkling 4 bedroom, family home featuring: main floor family room with open fireplace, main floor laundry room, 2 car attached garage. A pleasure to show. Eve Bloom 789-3473.

PERSONAL

Jewish Adult Penmate Center, Winwood 25, Monticello, N.Y. 12701. 12

Young Jewish counsellor with psychology degree and clinical experience offers marriage, child and personal counselling. Relaxed and (hamish) atmosphere. 636-1681. 19

Attractive businesswoman in 30s wishes to meet businessman 35-50. Box 5430 CJN, 562 Eglinton Ave. E. Ste. 401, Toronto. Ont. M4P 1P1. 12

Confidential, discreet, private investigations. Reliable, 24 hour service. 224-1910. 26

Autos delivered anywhere in Canada. U.S. Toronto Drive-away Service, 226-4616. 26

Single Jewish professional business people meet, confidentially as individual persons. Call Mrs. Fren 534-7310 or write Box 5134 CJN, 562 Eglinton Ave. E. Ste. 401, Toronto. Ont. M4P 1P1. 26

International famous private investigators and security guard services. Recommended. 638-0947. 26

Professional man wants to meet demure but sensible dark haired girl to marry. Divorced 5 years ago from gentile, I can only offer love affection and loyalty. Unmarried mother welcome. Box 5440 CJN, 562 Eglinton Ave. E. Ste. 401, Toronto, Ont. M4P 1P1. 12

Well known Israeli artist and sculptor seeks Canadian sponsor. Phone 9-12, 481-0589. 3

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Stove, fridge, washing machine, dryer, vacuum cleaner apt. electric appliances. Low prices. Call 789-4206. 26

Appliance repairs, stoves, washers, dryers, etc. Fast efficient service. Evening service available 534-7178. 26

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Carpenter, kitchens, washrooms, remodelled new kitchen counter tops, rec. rooms. First class job. 782-5679 evenings. 26

Experienced, finish and rough carpentry for alterations repairs and additions. 633-3467. 26

Carpenter, all types of carpentry work, stores, residences, offices, recreation rooms. Call 964-2179 till 5 p.m. and 922-9482 after 5 p.m. and weekends. 26

Carpenter. Work done, reasonable rates. Free estimates. Small or large jobs. Call Rupert 252-8147. 26

Custom cabinets, rec rooms, alterations, home and office. References. Call Lou 245-4225. 26

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Men and Ladies alterations. All kinds. Reasonable rates. Experienced. 636-4017. 19

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Natures own cosmetics. RVA-Sweden, special value introduction. 10% discount until April 30, 1979. Free skin analysis and introduction to natural skin care. Facials-eyelash-electrolysis-waxing. Call Ilana 222-5369. 19

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PERSONAL

Middle aged, wealthy businessman, looking for a lady, 60-66, Hungarian widow. Box 5439 CJN, 562 Eglinton Ave. E. Ste. 401, Toronto, Ont. M4P 1P1. 3

Gentleman with $28,000 income. Government job. Would like to meet single girl from 25-33, for marriage. P.O. Box 116, Station J* Toronto. 19

Goodlooking man 34, conservative, single, 5'6", seeks Aliya minded, mid 20s-late 30s, around 5'5", attractive, preferably French, Spanish, Italian or Portuguese speaking girl. Box 5442 CJN, 562 Eglinton Ave. E. Ste. 401, Toronto, Ont. M4P 1P1. 12

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Broadloom and upholstery cleaning on location, steam cleaning method. A-1 Rug Steam 781-5359. 26

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Planning a Simcha? Exquisite wedding, Bar Mitzvah invitations and accessories. **20% discount, Min Goldberg** 787-6005. 26

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It would be my pleasure to show you several lines of invitations at very generously discounted prices, Canadian and American, English and Hebrew calligraphy; all accessories to make your Simcha a success. Barbara Mortfield. R.S.V.P. 633-8230/638-5040 after 3:30. 26

Advertising, calligraphy of all kinds, flyers, business cards, brochures. Hand lettering for invitations a specialty. Call Debbi Swartz 661-3888. 26

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For all your landscaping needs I will supply you with an excellent service. Such as spring clean up, weekly maintenance, all kinds of stone work, patio rock garden, painting, fencing, designing and construction. Call Myrie Landscaping 683-7294 anytime. 26

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Miscellaneous

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Private guitar lessons by experienced teacher. Children and adults. 494-3288. 19

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Jules Hoffman, piano tuning and repairs. Formerly with Mason and Risch. 635-5117. 26

SERVICES

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Custom made, expertly done. Available in clear and tinted colors. Price reasonable. Call Bernie 223-3672. 26

Bathurst Upholstery. Custom re-upholstering. Sofas and chairs, kitchen chairs and nooks. European craftsman. 781-1995, 226-1865. 26

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Window Shades & Vertical Blinds, made on the premises. Visit our factory showroom at 120 Clark Ave. Thornhill, or call for appointment 881-8777. 26

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ROOM FOR RENT

Lawrence-Bathurst. Furnished room in bungalow. Kitchen privileges. 782-3508. 12

Bathurst-Wilson. Widow has furnished room in bungalow. Low rent for right person. Mr. Lambert or Mrs. Rosen 531-1158. 12

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Bay-Bloor, girl, has furnished 2 bedroom apt. $200. 923-3679, 921-2815. 12

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Announcing a new concept in vacation homes in beautiful resort surroundings. 90 miles north of Metro overlooking Georgian Bay. Spacious grounds adjacent to sandy beaches, close to golf, downhill & cross-country skiing and all water sports. Large marina and hotel complex opening soon with restaurant, club house, tennis & riding facilities for resort residents. Your home available as a shell for you to custom finish on your own or luxuriously completed to individual taste. Act now to get best location for occupancy this spring or to reserve for future investment. Sneak preview of 6 model homes this weekend. Call Mr. Axler.

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OBITUARIES

Bassin, Samuel on March 29, 1979 late of 3580 Bathurst St.
Beale, Jack on March 28, 1979 late of 355 St. Clair Ave. W.
Elpern, Anne on March 29, 1979 late of 5950 Bathurst St.
Freedman, Rose on March 25, 1979 late of Baycrest Terrace
Kushner, Bessie on March 18, 1979 late of 25 Dell Park Ave.
Levant, Sara on March 26, 1979 late of 1080 Andrew St. Winnipeg
Libman, Morris on March 30, 1979 late of 100 Lippincott St.
Newman, Goldie on March 29, 1979 late of 4383 Bathurst St.
Wise, Bessie on March 28, 1979 late of 6250 Bathurst St.
Yolles, Oscar on March 28, 1979 late of Park Plaza Hotel

NOTICE

As a public service, The Canadian Jewish News publishes lists of obituaries from time to time. Regrettably, the information we receive sometimes contains inaccuracies, causing additional anguish to families of the bereaved. To ensure that no errors appear in these lists, the CJN invites the families concerned, or persons designated by them, to telephone the CJN with the necessary details. The names of the departed will be checked with the funeral home as a precautionary measure.

Plaster and Drywall
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Many Jewish citizens

By WARREN FREEDMAN

Half-way between the Equator and the South Pole, some 10,000 miles fromt he East Coast of the United States, about 1,200 miles southeast of Australia, is the two-island country of New Zealand.

New Zealand is a thriving agricultural country with a population of three million people, living comfortably in a country approximately the size of California.

It is a young country, having come into nationhood only in 1840, and is the most "English" of all the nations in the Commonwealth. Blessed by a pleasant and temperate climate, New Zealand is among the world's most prosperous and advanced nations; it can take pride in its agricultural, industrial and commercial achievements.

Jews began arriving there even before the country attained nationhood. In fact, the country's oldest business, Cooper and Levy, was established in 1829 and is still going strong as a trading company today.

The first Jewish settlement here was in 1830 when Sir Moses Montefiore's cousin, John Barrow Montefiore, arrived from Australia. The next year, John Israel Montefiore, the latter's cousin, set up a trading station on the waterfront at the Bay of Islands in the northern part of New Zealand. Later that same year Joel Samuel Polack, an artist, writer and explorer, landed at Kororareka.

The founding father of the Jewish community in the principal city of Auckland was David Nathan of a Dutch Orthodox family, who in 1841 arrived and married his bride, Rosetta Aarons, the widow of a ship's captain.

Nathan prospered, and founded the first Orthodox synagogue, Beth Israel Congregation.

And just three years after the 1840 Treaty of Waitangi, which brought New Zealand under British rule, Abraham Hort, Sr., went to New Zealand with the intention of promoting planned Jewish immigration to relieve Jewish poverty in England. That objective was never reached, and the Jewish population of New Zealand has always been small. However, Jewish contribution have been anything but small.

The most eminent name in the history of New Zealand Jewry is that of Sir Julius Vogel, who was twice prime minister, from 1873-1875 and again in 1876. Another Jew, Sir Arthur Myers, served as chief justice from 1931-1946. Recently, Aukland inaugurated Sir Dov-Meyer Robinson as its fifth Jewish mayor.

Today, Jews are found in the vanguard of business and the professions and are leaders in the garment, brewery and hotel industries as well as in law, medicine and communications. (Among the Jewish-owned businesses in New Zealand are L.D. Nathan & Co.; New Zealand Breweries; Levin & Co.; Ballin Brothers; Bing Harris & Co.; and, Hallenstein Brothers.)

Today there are approximately 4,500 Jewish citizens of New Zealand, and they reside prineipally in the cities: Aukland, 2,000; Wellingthon, 2,100; Christchurch, 300; and in the smaller communities such as Dunedin, Hastings, Lower Hutt, Palmerston North, and Hamilton. (There are two synagogues in Wellington, one in Christchurch, one in Dunedin, and one in Hamilton.)

Though their numbers are small New Zealand Jews live a full and rich Jewish life and maintain close relationships with Israel. The **Encyclopedia Judaica** states, for example, that they first gave financial aid to the starving Jews in Eretz Yisroel during the Crimean War (1854-1856).

What are the priorities in Israel?

By Bernard Bloomfield
National President
Technion Society

Bernard Bloomfield

Passover is the festival of freedom, reminding Jews everywhere of the exodus from Egypt and the breaking of the bondage of slavery. Now, as peace between Israel and Egypt has been achieved, the significance of this historic holiday has an added dimension.

What are Israel's priorities in times of peace? A bastion of democracy in the Middle East, this tiny country has made its mark on the international scene — in science, technology, social reforms and many other areas.

A country without natural resources, including such basics as water, it is the people who have made it what it is today — a respected member in the family of nations.

In no small measure, it is thanks to Technion — Israel Institute of Technology that the country is now well on its way towards economic independence. Located on Mount Carmel in Haifa, it is Israel's only technological university. Since its establishment in 1924, Technion has gained an international reputation for excellence in a wide range of engineering, scientific and medical fields, both in the education of Israel's professional elite and in the performance of vital research work. It is on the forefront of Israel's nuclear research efforts.

Israel's security lies in its technological resourcefulness, and Technion's tens of thousands of graduates hold key positions in industry and trade, as well as in the army, air force, navy, and defence production. Many of them have made important contributions internationally. Recent scientific breakthroughs of Technion include the extraction of shale oil with the aid of laser beams, computerized fertilizing systems, applications for solar energy, and discoveries in healing at Technion's school of medicine. It boggles the mind to think of what can be accomplished with the envisaged technological cooperation between Israel and Egypt in agriculture, industry, construction and other areas.

The Canadian Technion Society is indebted to the Jewish community for its continued support — in the financing of special projects and establishment of scholarship funds. May I extend to all Beith Yisrael my heartfelt good wishes on the eve of Pesach, also on behalf of our officers, directors and staff.

Where our history begins

By RABBI W. GUNTHER PLAUT

Egypt and Israel — our history begins with this juxtaposition. Then, Egypt was the locale for our original slavery. But there is a continuous story which plays on the larger canvas of our existence and our obligations under the covenant. This tale is not tied to the land of the Nile, it is tied to eternity. The liberation which was ours in Egypt foreshadowed the liberation from all oppression and at the same time the need for our own self-liberation.

For at all times this is the dual content of Pesach: How Israel obtained its external freedom in Egypt and its internal freedom at Sinai, when it said "yes" to the divine imperative.

In both respects Pesach has an urgent message for us.

The Jewish people are still threatened externally and in all too many respects their internal resolve is weakening. Canadian Jews must, therefore, dedicate themselves both to safeguard the security of our people in Israel and Diaspora, and to liberate themselves from the fetters of indolence and ignorance which separates us from Sinai.

Building the internal ramparts of our communities is as significant a part of our task as building their outer walls. Canadian Jewry must ceaselessly labor to strengthen these inner and outer fortifications. To be free means to be totally ourselves. To be Jewish at the deepest level will be the greatest contribution we can make to the survival of civilization.

Victory

By BEN MILNER
national president
Herut Hatzoar of Canada

Jewish people all over the world are celebrating the Passover holiday, which commemorates our victory over slavery. This holiday represents freedom for all mankind and proves that no nation can be a slave forever. Passover is a guarantee for all nations, if their will is strong enough, they can remain free.

But a nation can only be free if its desire and determination is to live under a security they themselves control.

After 2,000 years we will celebrate this year with joy and pride because we, the Jewish nation, are witnessing a new era where Israel and Egypt will work together for a better future. From now on the tanks and planes of war will be replaced by the peaceful products of technology that will come from economic cooperation.

Prime Minister Begin, before he was elected, often expressed his commitment to peace. He promised that his government would work to prevent wars, not win them.

The result, after so much labor, is a peace agreement.

Let us hope that with it our motto may now be, not "It is honorable to die for one's country," but rather "It is honorable to live for one's country."

Ben Milner

Freedom

By JUDGE PHILIP G. GIVENS
President
Canadian Zionist Federation

Chag HaPesach, the festival of Passover has traditionally been associated with the concept of freedom. It is the celebration of our freedom from bondage and our yearning for freedom from political oppression and fear.

This year, as we welcome spring in Canada, we celebrate this holiday with hearts filled with joy. The joy of the promise of peace in Israel. It is our fervent hope that the future will bring the peace and tranquility which the first 31 years of the Jewish state had promised.

As we celebrate Passover 5739, we pray, not only for freedom and peace for our own people, but for all peoples. Let us also hope that Jews everywhere will have the rights to immigrate to the place of their choice, to practice their religion and their traditions as they wish, and be blessed with true and enduring peace.

I am privileged to convey to the Jewish community of Canada the good wishes of myself, the officers, the directors and staff of the Canadian Zionist Federation for a happy and healthy Pesach.

Phil Givens

Warm wishes

On the occasion of Passover 5739 it gives me the greatest of pleasure to extend my warmest wishes to all Canadians of Jewish background celebrating the exodus of the Hebrews from the land of Egypt.

Pesach is an important tradition, marking a holiday of freedom, which has great significance in Canada—a land of freedom and democracy. Canadians of all religious faiths and all cultural backgrounds have grown to understand and respect this important family affair for the Jewish community.

The preservation of our customs, traditions and values is a significant component to our multi-cultural society. Only through the appreciation of the advantages offered by our rich heritages will all Canadians benefit in our mosaic.

Norman Cafik,
Minister of State
Multiculturalism

Norman Cafik

Book fair

JERUSALEM (JTA)— More than 1,200 publishing houses from 51 countries will participate in the International Book Fair to take place in Jerusalem April 19-25. Countries such as Cyprus, Taiwan and Kenya will exhibit for the first time. Over 400 publishers will personally come to Jerusalem to represent their publishing companies.

The Jerusalem International Book Fair is a joint project of the Jerusalem municipality, the Ministry of Industry, Commerce and Tourism and the Israel Book Publishers Association. It is held every two years.

Sol Raibmon

Harry Goldstone

Murray Handelman

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